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THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, JANUARY 30, 1902. Number 5.

Light.

From the quickened womb of the primal gloom
The sun rolled black and bare,
Till I wove him a vest for his Ethiop breast,
Of the threads of my golden hair:
And when the broad tent of the firmament
Arose on its airy spars,
I penciled the hue of its matchless blue,
And I spangled it around with stars.

I painted the flowers of the Eden bowers,
And their leaves of the living green,
And mine were the dyes in the sinless eyes
Of Eden's virgin queen;
And when the fiend's art in the truthful heart
Had fastened its portal spell,
In the silvery sphere of the first-born tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed
Their work of wrath had sped,
And the Ark's lone few, tried and true,
Came forth among the dead,
With the wondrous gleams of the bridal beams,
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll
God's covenant of peace.

—*William Pitt Palmer.*

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 30, 1902.

Trade with China.

In The Pacific for January 16th, figures were given showing that the imports into China from the United States were about 25 per cent less in 1900 than they were in 1899; and that the imports from Great Britain into China showed for the same period an increase of more than 10 per cent. It was shown also that for the same period the imports into China from Russia had increased more than 25 per cent; and that from the countries of Continental Europe there had been a small increase. The Rev. William Rader, one of the champions of Chinese exclusion, was asked to account for this decrease in imports from the United States while at the same time there was an increase from other countries. He has evaded the issue. His answer is: "It is a matter of surprise that you should select the fatal year, red with war, to prove a decline in commerce. This is hardly fair. Everybody knows that war disrupted our commerce with China during that period." All this is in seeming ignorance on his part of the fact that if war disrupted *our* commerce it must have disrupted also the commerce of these other nations, which were also at war with China. Mr. Rader has missed the mark. But the way is open for him to try again.

It should be noted that The Pacific did not say that this loss was due directly to our unwise and humiliating exclusion laws. We do believe, however, that they have had something to do with it in that they make our trade relations with China less stable than those of other nations, and when trouble arises we are more likely to suffer than others.

Our words were these: "If Mr. Rader shall succeed in showing that our loss of trade in China is not due to unwise and humiliating restriction" (implying, of course, that he might be able show this as to that decrease while others had an increase), "certainly he will not be rash enough to try to maintain in the face of these and similar statistics, and with the belief on the part of the Chinese that they are being unjustly treated, that the future trade of China is within our grasp."

The Pacific has admitted an increase of trade with China during the last twenty years. But it has been claimed by us, and is still claimed, that it has been an insignificant increase, and that we have not had our share; and further, that our nation is now in great danger of doing that which will make it less easy for us to get our share in the future.

In an article in the North American Review for September, Ho Yow, the Chinese Consul, says: "The passage of the exclusion laws operated as a cone over a lighted candle. Chinese residents in California withdrew from industry, reduced their properties to coin, and with it returned to China, scrambling out of a country which they deemed inhospitable and unsafe.. Trade with China, which had been advancing at the rate of a million a year, fell off $7,000,000 in two years. It never revived until Dewey's victory."

It is also a fact that the exports to China from the port of San Francisco were, in 1879, before exclusion, $9,617,766. During two years, between 1882 and 1890, with exclusion in force, they were as low as $99,385 and $99,956. For the year ending June 30, 1901, they were $4,248,157. It is said by writers against Chinese exclusion that this is owing to the rigid enforcement of the exclusion laws; that Chinese merchants have had so much trouble in coming here to buy, or in trying to come, that they have no choice but to go elsewhere. This claim seems reasonable. It was only in 1899 that thirty Chinese merchants were deported from San Francisco because of so-called defective certificates. It is said that the defect was simply the omission of the particulars respecting the nature and character of their business in the English portions of the certificates, though such particulars were fully given in the Chinese portion."

Those Chinamen came here to buy American goods. They were turned back and were forced to go elsewhere to get what they desired.

It is such things as these that have operated from time to time, it seems to us, to lessen our trade with China and have given us a relative loss, though during a long period of years there has been a slight increase.

It is not a question as to whether our trade with China is greater now than it was in 1880. The question is as to whether it is now what it would be if there had been no restriction to hamper. It would be marvelous indeed if, with all the expansion and advancement of twenty years, the figures should not show a small increase.

The facts are, Great Britain has, to a great extent, the trade with China. Archibald Colquhoun tells us, in his able and reliable book on China, that in 1896 Great

Britain had eighty-six per cent of the trade of China, and the United States only seven per cent. We have not been able to find anything of later date that indicates any material change. In an article on Chinese commerce, in a 1900 year book, we find the statement: "The greater part of this trade is with Great Britain and her colonies."

Sometimes there are attempts to show that our trade with China mounts well up toward the trade of Great Britain with China. Suppose it were possible to show this by giving figures for both exports and imports, which is usually done by those who write about the trade with China, this would not show that China is buying largely of us. It is necessary in such cases to show on which side the balance is: The United States is a large buyer of goods in China. We have before us now a statement showing that from 1880 to 1901 the trade of the United States with China amounted to $578,165,159. But the imports to this country from China amounted to $429,081,555, leaving our exports to China only $149,083,604. As another has said: "This only shows that during the period of exclusion, partial and absolute, the Chinese bought their goods mostly from Europe, and bought from the United States only such things as they could not possibly obtain elsewhere. Though trade may not be a matter of sentiment, sentiment, after all, determines where we go to buy."

It is, perhaps, not quite so bad as this writer puts it, that the Chinese bought from the United States only such things as they could not possibly obtain elsewhere; but it would be better for our laborers and our manufacturers if the balance were on the other side. Doubtless, the United States can go on treating China as it pleases, and can continue to buy of China directly or indirectly; but will China continue to buy of us? That is the question. And who, after a while, will control the markets of China? Other nations, of course. Said General O. O. Howard, President of the Congregational Home Missionary Society, only a short time ago: "If we succeed in hostile legislation and in making hundreds of millions of people hostile to us, other nations will come in and take the trade and have the privileges that we so foolishly forego."

Other nations have done this; they are doing it now, and if the United States fails to treat China fairly they will do it far more in the future than in the past, and it will be to our loss to considerable extent of one of the most promising markets of the future. Says Ho Yow, the Imperial Consul General: "The greatness of the United States demands the trade of the Orient, and the Orient is China. The United States cannot get this trade without cultivating friendly relations with her people. Americans cannot fight China's people and enjoy those benefits which can only arise through peace and good feeling."

Whatever the past effect of exclusion may have been, it is evident that China is now aroused and that we can not secure the trade of the future unless we treat China as we treat other nations.

The Pacific Coast and the Chinese.

At a time when there is an attempt to rush through Congress a Chinese exclusion measure which will arouse more resentment in the Chinese breast than any in the past, it may not be amiss to state that there is on the Pacific Coast an unreasonable objection to the Chinese. Their presence here has not been half so damaging as many people try to make out. We desire to give here a few facts tending to show this. It is hoped that the eloquent ministerial champion of exclusion will not be thrown by them into hysteria, and be led to charge upon the editor of The Pacific a desire to open up the floodgates of a destructive immigration.

Picking up the journal of the travels around the world of that eminent statesman, William H. Seward, edited by Olive Risley Seward, we find this record concerning their stop in San Francisco: "The absorbing topic here is Chinese immigration. Mr. Seward has declined an invitation given him by the anti-Chinese party to explore the Chinese quarter and see how unfit its inhabitants are to become citizens of the United States; and also a like invitation from the Chinese settlers to make the same exploration, to see how harmless and profitable that colonization is. The Republican party has lately acquiesced in the policy of exclusion, which has been insisted on so long and so strenuously by the Democratic party. Mr. Seward protests firmly against this, and teaches that immigration and expansion are the main and inseparable elements of civilization on the American continent, and nowhere more needful or beneficent than on the Pacific Coast."

We do not believe that this nation has ever produced an abler statesman than Oliver P. Morton, Indiana's old War Governor. When Morton was in the United States Senate and at the head of the Congressional committee for the investigation of the Chinese question he said: "That they have injuriously interfered with the white people of California, or have done them a serious injury, may well be doubted. The great fact is, there is today and has always been, a scarcity of labor on the Pacific Coast. There is work for all who are there, both white and Mongolian; and the State would undoubtedly develop much more rapidly were there more and cheaper labor. There was much intelligent testimony to the fact that the Chinese, by their labor, opened up large avenues and demand for white labor. The Chinese performed the lowest kind, while the whites monopolized that of a superior character."

In 1893 Senator Stanford said: "There never should have been a restriction law passed in the first place, and the Geary law which followed was an outrage. * * * I will admit that at one time I had some fears of the Chinese overrunning the country, but for some years I have had none. The Chinese are not a colonizing people. Their history shows that Formosa is the only instance. Their religion, calling for transportation of their bones, would prevent colonizing. Their souls would not rest if their bodies were not in their native soil. We need

their labor. I undertake to say that they are the most quiet, industrious and altogether commendable class of foreigners who come here."

There was a time when the Chinaman was welcomed on the Pacific Coast. And it is beyond dispute that in early days, in railroad building and in other ways, he did an invaluable work—a work which has been of benefit to every class of American citizens. But finally he did come somewhat in competition with white labor, and the cry arose, "The Chinese must go." It would have been the same in those days as to any cheaper labor than the Coast then had. There would have been the same disturbance if European labor had reached the Coast to any extent. But it was stopped in the East and Middle West, and the poor Chinaman had to stand the attack which was bound to be made on any cheap labor on the Pacific Coast, no matter of what imported nationality. Politicians yielded to the cry against them and there began that change in treaty stipulations and those exclusion laws upon which the nation will, some time, look back with regret. Almost simultaneously with the agitation against the coming of the Chinese there began that shameful treatment of those who were already here on the part of many of our people. That Sand Lot labor agitator, Dennis Kearney, ended all of his harangues in those troublous days with the words, "And whatever happens, the Chinese must go." Dr. Condit of the Presbyterian missions in this city, who has spent years of work among them in China and in this country, in his recent book summarizes as follows the damnable treatment accorded them: "If we except the Jews in former times, no people have been more despised and perscuted than the Chinaman in this Christian land. They have been stoned, spit upon, beaten, mobbed, their property destroyed, and they themselves unjustly imprisoned and murdered. All this in free America, under our flag, and in the face of sacred treaty rights."

And as to our exclusion laws, it cannot be denied that they have been in violation of treaty stipulations, and that even the treaty stipulations have been, in part, wrung from them because they could not help themselves, and that all along they have been in ignorance as to the application of many of these measures until in actual experience their severity has been realized.

Such, in brief, was the situation up to a few months ago, when the agitation began in California for still more drastic exclusion enactments.

A Fresh Champion of Exclusion.

In the preceding editorial we have sketched briefly the Chinese question on this Coast up to the time of the exclusion convention in this city last November. In that convention there appeared a fresh champion of exclusion in the person of the Rev. William Rader of the Third Congregational church. Mr. Rader is one of San Francisco's most popular preachers. He always has something to say in the pulpit, and says it well. Large congregations are found in his church both Sunday morning and Sunday evening. His sermons are able and interesting; and some of his addresses are among the finest specimens of literature and oratory. No articles in The Pacific are more widely read than those from his pen. For some reason, however, in speaking and writing on Chinese exclusion he has fallen below his usual level. Perhaps his conscience troubles him somewhat. He wishes to be fair. As to his convention speech we must do him the justice of saying that it was not, in some of its expressions and conclusions, an immoderate one. He said: "Some form of exclusion is a national, a moral, an economic necessity. We must recognize the friendly relations of the two countries and make a recommendation in accordance with international treaty procedure, in terms neither humiliating to China nor injurious to America." This is, in part, in line with the resolutions of the last General Association which he has since ridiculed in the columns of The Pacific. But of course a man cannot stand on the platform of those Association resolutions and on the Geary platform. In the interests of consistency he had to discard one.

But while that convention speech was not throughout objectionable it contained statements here and there which cannot go unchallenged. It had, scattered through it, conclusions which the premises did not warrant, and it was such as to appeal to the fears and the prejudices and to tickle the ears of the audience for which it was intended. Since then, in the columns of The Pacific and in addresses elsewhere, this same speaker has made unwarranted statements and drawn erroneous conclusions.

"When the '49er came across the plains in his prairie schooner," says this eloquent convention speaker, "he found the Chinaman crouching on the sand dunes of the Pacific." That is beautiful; it is eloquent. We can imagine the thrill that must have gone through the audience as this and other eloquent periods fell from the lips of the orator. And, doubtless, not a few in that assembly saw, in imagination, the Chinamen crouching, crouching, in long lines, across the broad Pacific—a solid wall from the surface of the water to the ocean's bed, ready each, as his turn came, to spring like a tiger on an American laborer and suck out his life blood. The speaker did not tell his audience that the Chinamen, who first found their way to California shores were a few who had escaped from a European vessel engaged in the coolie kidnaping trade between Canton and Lima in South America; nor that many years passed after that kidnaping began before our own government attempted, by statutory enactment, to prevent American citizens from engaging in the nefarious business. The Chinaman did not come here first because he wanted, tigerlike, to crouch for the American laborer. He came at first to this continent because he coudn't help himself. Next he came because our people wanted him to come and encouraged him to come. In 1853, in a large and representative convention in San Francisco, the Hon. H. H. Haight, afterward Governor of the State, presented resolutions, which were unanimously adopted, in which it was stated:

"We regard with pleasure the presence of great numbers of these people among us."

But while the convention orator spoke so thrillingly of the crouching Chinaman, he forgot to refer to such facts as we have given in the preceding editorial as to the results all along the years of Chinese labor; nor did he remind his hearers that the total number of Chinese reaching this country since that immigration began is in no way comparable in magnitude with the unskilled laborers who are every year being unloaded upon us from European shores.

Nor did he, in talking of Chinese cheap labor, set forth such facts as were given in the article in The Pacific last week on "The Chinese in Hawaii," showing that wages will right themselves among Chinese laborers as well as elsewhere. Twenty-six dollars per month and board in Hawaii is a pretty good wage. The ordinary farm hand in the East would be glad to get such a wage. Such is Chinese cheap labor in Hawaii. Oh, there is a great deal of nonsense indulged in by those who talk of Chinese cheap labor! The woman who wants a cook doesn't find any cheap Chinese labor.

And when the convention orator has spoken and written of Chinatown and cheap labor, it has been with utter disregard of the slums and vices of our cities having no Chinatown; and of the wage rate in the sweat shops of some of our Eastern cities reported to be as low as $76 per annum for white people.

The opium habit has been magnified, and held up as perhaps the deadliest evil in our midst, when, in fact, it is not at all comparable with the American and European drink habit in its damaging effects; and whatever it is, it is largely among the Chinese themselves. It has puzzled the average reader of that convention speech to see much, if any, connection between Chinese opium smoking and American character. And yet, it was held up as seriously threatening us. All in all Chinatown is bad enough; but we fail to find anything in it worse than that Modoc county lynching and all the disgraceful proceedings of the legal investigation that is following. As to the highbinders and hatchet men in Chinatown Dr. Condit, who ought to know, says: "This class of the Chinese is confined to a comparatively small circle. The great mass of the people have no sympathy with these villains, and would be delighted to see them brought to justice. When on several occasions attempts have been made to put them down the great body of the Chinese have been highly pleased with the prospect."

On the general subject of Chinese morality and of Chinese moral teachings especially, we quote from two prominent English writers, who spent many years in civil office among them. Sir John Davis says: "The most commendable feature of their system is the general diffusion of elementary moral education among the lower orders. It is in preference of moral to physical instruction that we might perhaps wisely take a leaf out of the Chinese book and do something to reform this most mechanical age of ours." And Thomas Taylor Meadows says: "No people, whether of ancient or modern times, has possessed a sacred literature so completely exempt as the Chinese from licentious descriptions and from every offensive expression." Dr. Nevius, one of the most eminent authorities, says, in his book on "China and the Chinese": "It may be said of the Chinese as truly as of others, 'It is a shame even to speak of the things which are done of them in secret.' What, then, is the conclusion of this whole matter? Simply this, that it is not difficult to find every species of vice and immorality, both in China and at home, and that, on the other hand, we may find exhibitions of the better principles of our nature in both countries if we are disposed to seek them."

Joaquin Miller says in a recent number of the North American Review: "I appeal to every English merchant or banker, from Peking to Hongkong, to answer if he ever heard of a dishonest Chinese merchant or banker."

Mr. Miller says further: "The Chinese in the placer mines, where I worked alongside of them for years, always took time at the end of a day's work to entirely change their clothes and take a bath. I never knew a Chinese miner who did not. I never knew any other foreigner who did. The Chinese are the cleanest people in person in the world, except perhaps the English gentlemen who take their daily dip. I never saw a drunken Chinaman. I never saw a Chinese beggar. I never knew or heard of a lazy one. I sat as county judge of Grant county, Oregon, for four years, where the miners had sold out to the Chinese to such an extent that the larger half of the mining properties was Chinese. Yet, in all that time there was not one criminal case involving a Chinaman, and but one civil one; and in the latter case a white man was finally indicted by his fellow-citizens for perjury."

Oh, no, exclusion is hardly a necessity on moral grounds. Let us clean our own pens first.

But it is said further that the Chinese are unassimilable. We have never given them much of an opportunity to assimilate with us. There are many of them now who are anxious to become American citizens, but we won't allow it. Everybody else under the sun but the Chinaman! That article in last week's Pacific, telling about the Chinese in Hawaii, shows what fair treatment will accomplish. And the Ah Fong family! Think of it! A half-dozen daughters of a Chinese father and a Portuguese mother married into some of the best American families—one of the husbands a Harvard graduate, a man of wealth and culture; another a lieutenant in the United States army.

Last week Mr. Rader addressed the Men's League of the First Presbyterian church of Oakland and repeated the unwarranted statement—made first in his convention speech—that we have failed to Christianize the Chinese in America. This, in the face of the fact well known among all persons familiar with the work among the Chinese that it has been as much of a success as any mission work anywhere. In behalf of this mission work, so beneficent and successful all along the coast, The Pacific protests against this criticism. Later we shall have some-

thing further in defence of that work. It is but a side issue so for as exclusion is concerned. But such remarks hurt the mission work, and along with others they wound our Chinese brethren. Said a Chinese member of the Sunday-school or mission in the First Presbyterian church of Oakland, after he had read a synopsis of Mr. Rader's address in the Oakland Enquirer: "That's the way they treat us. They reach out one hand to us and strike us with the other." The church or some department of the church had recently given the Chinese an entertainment, and this was referred to as the hand extended, while the speech before the Men's League was regarded as the hand with which they were striking them.

Said Mr. Rader in his convention speech, "The world is watching us." Yes, and God is watching us also. "There is a way that seemeth right unto man, but the end thereof are the ways of death."

All in all, there is about as much reason in some of the arguments that are advanced on this Coast against the Chinese as there was in the little boy, not old enough to reason much, who, when asked by his teacher at school to suggest something for inscription on a banner, responded with "The Chinese must go."

There is an unreasonable fear of the Chinese because of their great numbers. But China is not thickly populated throughout, and can easily contain from three to five times her present number of people.

The United States will do the wise thing if it enacts such provisions of our old exclusion laws as are not in conflict with existing treaties and not humiliating to China. This, for so long a time as the treaty of 1894 shall continue; and then, as soon as possible, frame such immigration laws, applicable to every nationality alike, as will protect the American laborer from every danger that really threatens. The Pacific is not in favor of unrestricted Chinese immigration. It is not in favor of unrestricted immigration from any country.

We do not say that the exigencies of the case may not at some time demand special enactments as to the Chinese; but whenever they are demanded let them be on the high plain of Christianity.

A Great and Cultured People.

The great Napoleon once said, "When China is moved it will change the face of the globe." China is a mighty nation; but it is evident that there are some people who do not think so. Since the idea that they were mighty in war was abandoned after her defeat in the struggle with Japan a few years ago, there are those who are ready to sneer at any claims of greatness for that nation. This feeling has been intensified by the humiliation into which China has been brought by the great nations whose subjects were murdered and whose property was destroyed during the late Boxer outbreak. Robert E. Speer treats this nicely in his book on missions and politics in China, when he says: "This is after the narrow judgment of men whose gods are made of saber slashes and running blood. China's unfitness for the modern science of butchery, which we call war, and her weakness in such work, while manifesting the radical defects of incapacity for organization and exact obedience, but bring into clear relief her mighty adaptation to the arts of peace and her genuine power in those spheres which I confess seem to me better spheres for the exercise of power than the fields of organized murder or national land robbery or the lust of pride." And then, Mr. Speer, who has spent many years in China, showed that in more worthy ways China is a mighty nation; that there cannot be found anywhere a people more frugal, more contented, more orderly, more patient, more industrious, more filial and respectful among themselves. It is shown that they have been for ages the great center of light and civilization in Central and Eastern Asia, and that they have given literature and religion to the people of Korea and Japan. "Even a generation of Western civilization has not shaken Chinese influence of the thought and politics and ethics of Japan," says Mr. Speer. "Printing originated with the Chinese, and was used by them hundreds of years before it was known in the West. The magnetic needle, gunpowder, silk fabrics, chinaware and porcelain were old tales with the Chinese before our civilization began. Our latest ideas were wrought out by the Chinese ages ago—civil service examinations and assignment of office for merit and tested capacity, trades unions and organizations, the sense of local responsibility in municipal administration."

In an address to the citizens of New York in 1868, the Hon. Anson Burlingame plead for just and fair treatment of China, and told of the wonderful future that would be for us with them commercially if we accorded them such treatment. Burlingame said in that connection: "There are men who say that China is not fit to sit at the council-board of the nations, who call them barbarians, who attack them on all occasions with a bitter and unrelenting spirit. These things I utterly deny. I say, on the contrary, that they are a great and noble people. It has all the elements of a splendid nationality. It is a country where the maxims of the great sages coming down memorized have permeated the whole people until their knowledge is rather an instinct than an acquirement. It is a land of scholars and of schools; a land of books from the smallest pamphlets up to voluminous encyclopedias. It is a land where privileges are common; it is a land without caste, for they destroyed their feudal system two thousand one hundred years ago, and they built up their great structure of civilization on the great idea that the people are the source of power; and they make scholarship a test of merit. I say it is a great, a patient, a polite, a sober people and an industrious people; and it is such a people as this that the bitter boor would exclude from the council hall of the nations."

Is this from Burlingame ancient? Does the reader wish something modern? Here it is from the pen of the Rev. Dr. J. Campbell Gibbon, in his admirable book on mission problems and mission methods in South China, from the press of the Revell Company of Chicago only

last year. Dr. Gibbon says: "Their literature shows them endowed with all the gifts that make a great people. The historical portions of the literature and writers on law and jurisprudence prove the capacity of the Chinese mind for self-government, and for the maintenance and development of their national greatness; while its philosophical and artistical portions show them well fitted to bear their part in the intellectual life of the world. In China we are not dealing with a weak race, who decay at the touch of the foreigner. They are a strong people—a people whom we can respect, and whom, when the spirit of Christ has touched them, *and us*, we can even learn to love."

William H. Seward, on his travels around the world, wrote: "The Chinese, though not of the Caucasian race, have all its political, moral and social capabilities. Long ago they reached a higher plane of civilization than most of the European states attained until a much later period."

Here we have them now, a mighty nation according to almost universal testimony. It is an empire hoary with age. It saw the Babylonian, the Assyrian, the Persian, the Grecian and the Roman empires arise and blaze for awhile in splendor, and then go down in decay, while it went its way. Aside from Christianity, the Caucasian civilizations have not much to boast of as superior to the Mongolian, if we strike out the developments of the last two centuries. Long after the Chinese were clothed in silks the British were wearing skins. Latterly we have distanced and bested them. For centuries they were at least our equals—in some ways our superiors. But China is awakening from the isolation and slumber of centuries. Archibald Colquhoun tells us that China gives promise of occupying a leading position among her contemporaries in the world of commerce and manufacture. Robert E. Lewis, who is at the head of the Y. M. C. A. work in China, wrote a few weeks ago to a friend in Cleveland concerning a convention at Nanking: "I wish you could have been present. It would have convinced you beyond all doubt that Christianity is getting a grip on the thinking men of China. The convention also would have impressed you (1) as made up of mature, keen men, (2) as composed of men who had also suffered with Him, (3) as being downright in earnest in taking China for God. This great gathering showed, also, that the best thought of this nation is coming forward in support of Christianity. Remember that we are dealing with one of the most highly cultured nations of the world, and also one of the most exclusive. Our Association work is raising up Chinese who will be leaders of the Chinese; as in America, the churches and associations are led by Americans."

It is for such a people as is herein described that The Pacific asks fair treatment. They deserve it; they are worthy of it—just such treatment as we accord to other nations. Let us protect American labor from everything that endangers it; but while we are doing it let us beware and not insult a great people such as the Chinese are.

What does The Pacific favor? Simply this—such immigration laws as will keep from our shores all classes that endanger American labor, laws that will apply to and exclude the people of other nationalities as well as the Chinese. No door locked with a Geary key for us! It is not just to China. By it we wrong a great nation, and wrong also ourselves.

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

Yellow Journalism Again.

It is as The Pacific expected. No sooner does any man of prominence throughout the nation life his voice in favor of fair treatment for the Chinese than the newspapers begin to assail his character and to smirch his reputation.

In the San Francisco Chronicle of January 25th was a dispatch from Washington telling of the able and exhaustive argument against certain exclusion measures made before the Senate Committee on Immigration by the Hon. John W. Foster, ex-Secretary of State. It was stated that nothing in favor of exclusion had been half as exhaustively and ably written; and that "no champion of Chinese exclusion has yet appeared who is capable of crossing swords with Foster." The Washington dispatch concluded: "Ex-Secretary Foster has cast into the fight an apparently convincing statement of diplomacy and law that causes the average Congressman to pause. Though Foster's paper is full of sophistry the time to answer it is short, and the man capable of worsting him at his own game is hard to find."

This, of course, is all right. The writer of the dispatch has a perfect right to declare the paper full of sophistry. The intelligent reader will wait to decide as to that when he has read it. Very few people nowadays are swallowing such ready-made opinions.

The objectionable thing in connection is the editorial statement of the Chroncle that Foster is working against exclusion for the large fee that there is in it. He is called by the Chronicle "a Hessian in law and diplomacy, who is willing to give his services to the highest bidder." After serving as our Minister to Mexico he coolly became attorney for Mexico against the United States, and he repeated the same game after acting as United States Minister to Spain." It is said further: "He has served China as attorney on several occasions, and he has never failed to impress the Chinese with his political influence in this country—an influence which is absolutely mythical."

Well, if this isn't "yellow journalism," it will be difficult to find anywhere.

What if Foster did act as attorney for Mexico against the United States after he had been Minister to Mexico; and for Spain after he had been Minister to Spain! That shows that he made such an impression on those nations while he was representing the United States that they felt they could trust him with important affairs at a later date. There is not the slightest evidence that Foster was ever anything but the most faithful of public servants whenever he was serving the United States in official capacity.

And as to that mythical influence in politics, it is sufficient to say that a man without political influence doesn't

arise to so important official positions as those to which John W. Foster has arisen. Really, The Pacific had supposed the San Francisco Chronicle to be a paper that would not stoop to such journalism as is herein indicated. The man who is responsible for this attack on the Hon. John W. Foster ought to hide his head in shame. The Chronicle asperses along with him the honorable men who have appointed him to the responsible places which he has occupied, among them the late Benjamin Harrison, who, in 1892, made him Secretary of State.

Mr. Foster graduated from the Indiana University in 1855. He served honorably in the Civil War, reaching the rank of Colonel. For several years he was editor of the Daily Journal at Evansville, Indiana, and also postmaster in that city. From 1873 to 1880 he was Minister to Mexico; to Russia in 1880-81; to Spain from 1883 to 1885. In 1891 he was made a special commissioner to negotiate reciprocity treaties with Spain, Germany, Brazil and the West Indies. After his period of service as Secretary of State in 1892 and 1893 he was constituted agent for the United States before the Behring Sea arbitration tribunal at Paris. In 1895 he was asked by the Emperor of China to participate in the peace negotiations between China and Japan. In 1897 he was a special United States commissioner to Great Britain and Russia; and in 1898 he was a member of the Anglo-American Commission—a joint commission appointed by the United States and Great Britain for the settlement, if possible, of certain controverted matters between the United States and Canada. Other honorable appointees were Senators Fairbanks and Gray and Congressman Dingley. Among the British members were Lord Herschell and Sir Wilfred Laurier.

Absolutely without political influence! The wonder is that a paper making that statement can expect any one to believe it when it does tell the truth.

O tempora! O mores! How long must this people endure such journalism!

Preaching for Men.

By Rev. George C. Adams.

Matthew tells us that when the Savior called Andrew and Peter to become his disciples the motives placed before them was that they should be fishers of men. We do no violence to that invitation by supposing that the term was generic, and stood for the human race. Those disciples evidently understood it so, and their work was for men and women, but in accordance with the prevalent views of the time the larger share of their effort seems to have been successfully expended on the male portion of the human race. The early church reached men, in every sense of the word. For the purposes of this paper the term will be used in its limited sense, and unless it is stated to the contrary we shall be speaking of males. The charge is freely made at the present time that the churches consist of members in the ratio of one male to three females. This proportion is somewhat overdrawn, especially with reference to our own denomination; our last Year Book shows that the proportion is almost exactly one to two. As the ratio of males to females throughout the United States generally is about even, it looks as if there is some basis for the belief that women outnumber men in the church membership in an undue proportion. Ministers who go from one church to another are aware that there is some truth in the charge that men as a rule do not attend church, and yet this statement, like the other, is altogether too sweeping. We find many churches with a good attendance of men, and it is not at all uncommon to find men composing from one-third to one-half the congregation. The facts are not so bad as they are sometimes painted, and yet they are not what they ought to be. The gospel should reach men as easily and as thoroughly as it reaches women, and under our administration of it there is failure in this particular. What is the cause, and what the remedy?

In the first place it will be well to consider whether the difference in numbers in the two sexes is because it is harder to reach men than women. There is certainly an impression in the minds of some ministers that it is easier to move women than men to repentance. We are all acquainted with the explanation, "woman was last at the cross and first at the sepulcher." We know the theological statement that woman has ever since the first sin repented her leadership in it, by being more accessible to religious thought and motive than men. The question arises, whether we have not accepted a condition for a necessity, and used these explanations to satisfy our consciences.

The difference in occupation undoubtedly has an influence on the religious receptivity of the two sexes. The work of women is, or has been, largely in the home; it may not be in the future, and we may learn some wonderful lessons in the changes that are coming in the occupations of women. We will take the conditions as they have existed for many generations: For a large part of the day many women are practically by themselves, and in the midst of the petty cares in which their lives abound it is quite natural that there should come thoughts of divine help and a tendency to prayer. Most men, absent from the home all day, have their minds filled with subjects of such large importance, and are meeting so many different men and talking on so many different business projects, that it is easy for the mind to become estranged from the subject of religion. The one who is in the home is somewhat sheltered from the influence of evil. The one who is away from home is more likely to see sin in all its hideousness, and is likely to become discouraged by losing faith in human nature. It will be an interesting study to learn if the going of so many thousands of young women into business life makes it harder to reach them on religious subjects; it will not be at all impossible that these changing conditions may lead the ministers of twenty years hence to view this whole subject differently from our forefathers. Search as we will, the difference noted above is about the only one in the lives of men and women that would seem to make it harder to reach men for Christ.

Our German friends are very thorough in their investigations, and in trying to learn the difference in the working of the minds of the two sexes they have conducted a series of experiments on children when they entered the public schools, at the ages of about seven and eight. One of these experiments was to learn what concepts were most prominent in the minds of children at these ages, without any other influences than what they had received in their homes or from other children; that is, what kind of thoughts had most influence on each. It was found that the girls far outranked the boys in their remembrance of fairy tales, while the boys as greatly outdistanced the girls in their religious impressions. So that in the beginning of life it appears the boys have the advantage religiously; when do they lose that advantage? Why should it not continue through life? Have we been satisfying ourselves with a self-deception?

When we consider the difference in modes of thought

between men and women there does not appear to be any reason in the nature of things why men should not accept the gospel as readily as women. It is more likely that we ministers have become cowardly in reference to dealing with men, and have put in the most of our work upon those who respond most readily. There is a difference in the working of the male and female minds. Man's mind is logical, woman's intuitive; it is hard to tell which is the higher gift. In noting this difference we are not placing woman one whit below man in mental qualities; we are saying that their intellectual outfit is not the same. A woman is liable to be a quick and accurate judge of character; a man usually has to learn another's character by experience. So of conclusions about right and wrong: a man is far more likely of the two to be able to give a reason why this is right and that is wrong. The woman will cling tenaciously to what she believes to be right, regardless of the reason for it. This difference appears more frequently than we imagine in relation to the subject of religion; no matter how much you may convince a woman of the truth of a proposition logically, if her prejudice is entirely against it the logical conviction will not move her will. She is more easily reached through the affections and emotions, and therefore appears the more ready convert. When you have once convinced a man as to what is right, the chances are very strong that he will have new convictions and follow them. He is not so emotional, and does not respond so promptly; he is not likely to volunteer to become a Christian; he is more liable to be thoroughly conscientious about the matter. A fallen woman may easily come and apply for church membership, and see no reason in her life why she should not be received; a fallen man will feel the incongruity of his life with a Christian confession, and refuse to unite until he can change. In a long ministry I have rarely heard a woman say, "I am not fit to be a member of the church"; I have heard scores of men say it, and they sincerely meant it.

So it is not at all improbable that one reason why men are not in the church in so great numbers is that we have not given them careful study; their modes of thought, the questions that interest them, have not been our special concern. There is even yet too much of that horrible idea that since we are preaching the gospel, and it is fitted for humanity, it is humanity's own fault if it is not saved. He who promised, "I will make you fishers of men," was not calling disciples for any easy task; they who had often fished all night and caught nothing never got any such impression from him. He who would fish successfully must know the habits of fish, their tastes and distastes; woe to the preacher who thinks he is only called to cast the net and take whatever comes.

It would be well for us to put more study upon the addresses and epistles of Paul, in order to learn what he meant when he said he had become all things to all men in order that he might by all means save some. The man who appealed to his Roman citizenship to save his life, who on Mars' Hill quoted Aretas and Cleanthes, and quieted his sneering audience thereby, who rehearsed the Old Testament Scriptures to convince Jews of Christ's Messiahship, and took his illustrations from the great temple of Diana at Ephesus and from the Isthmian games in order to reach Gentiles, and who made his epistle to the Romans all law because he was writing to a people whose chief thought was law—this man is worthy of our careful study in the art of adaptation. The audience he had on Mars' Hill was composed largely of men, Epicurean and Stoic philosophers, and by his skill in preaching he plucked out not only a woman named Daneiris, but a bishop for the church at Athens, who, as tradition has it, sealed his testimony with his life. There is good reason to believe that men were in proper proportion in his audiences everywhere.

Have our methods been so different from those of Paul that we have lost the interest and attention of men? Men are matter-of-fact, they look at the practical side of things; have we failed to show them that the Christian life pays and develops the most for a man in this world and the next? Undoubtedly, in many small communities where churches have been crowded in and constant appeals have given the impression that the church is a mendicant asking for alms of everybody, the men of the community have learned to think that the church has no other claim on them; yet on the whole, this alone will not account for their apathy. Two reasons suggest themselves, connected with the manner of preaching, that may have a great deal to do with existing conditions. For many years the church has been taught that immediate conversion was the great thing to be desired; the thought of the Christian life has centered about its beginning; we have the peculiar condition of what we call orthodox churches putting nearly all their strength on the commencement of the Christ-life, and what are called liberal churches giving all their attention to the culture of the life. Each is weak because of these things; each has failed to teach the whole gospel. In our zeal for immediate conversion we have given the right of way to a large class of evangelists of little really broad education, and great carelessness in the handling of truth. These men have occupied our pulpits, our regular church work has been laid aside for the time, the pastor has sunk his own opinions and wishes for the sake of the demand for large numbers of converts. The evangelist has usually gone away in a blaze of glory, to tell of the wonderful outpouring of the Holy Spirit and the great numbers of converts under his preaching, while the pastor has remained behind to gather up the fragments and learn how many of the converts could be made to stick; frequently from one-half to three-quarters of them fell away in spite of all the church could do to interest and hold them. But the greatest harm has been in the preaching of some of these evangelists; I do them no injustice in saying that they have confined themselves to one type of thought, have not stayed long enough in one parish to see the final results of their presentation of the truth; while present they have studied divine principles only with reference to getting men and women to make an immediate confession. Ninety-nine out of every hundred evangelists are absolutely ignorant of the real results of their work, and then, if the overburdened pastor in his disappointment at the final outcome has ventured any criticism upon these evangelistic methods, he is at once pilloried as hostile to evangelism. Yet a large part of our ministers have been convinced for years that this sort of evangelism has failed to accomplish half of what is claimed for it.

The evangelist makes a definite issue, and lines up his audience on one side or the other. In real truth, that issue could not be made to apply to many of his hearers. For instance, one of their stock attacks is against science in any form; to hear some of them preach one would suppose that there could hardly be a greater sin than for a man to use the brains with which God has endowed him. But it is natural for men to think; if we were to get at the thoughts of the majority of our fellows, we might be surprised to learn how many of them are deeply interested in scientific subjects; the daily papers and the magazines are full of most ably written papers on these subjects, and they enter into their daily life; the fortunes of many men depend on the discoveries of the chemist.

Thousands of business men today are watching Marconi's experiments, knowing that the success of his work will revolutionize their business. On the scientific development of the next few years depends the question how quickly freight can be delivered from New York to San Francisco. The results of the study of scientists enter into the heart and life of every business man of the present, and when he hears a preacher declaim vehemently against science he puts him down for a fool and goes to the theatre for recreation. This is fact, not theory.

The statement of the belief of church members made by James Lane Allen in "The Reign of Law" is severely criticised as unfair to Christianity, but in the region where the scene of that story is laid it is true, and in large parts of the rest of the Christian world. It is the natural result of the type of evangelistic preaching of which we have been speaking. It is not an uncommon thing for good, earnest Christians to suppose that when a young man decides to devote his attention to science he is necessarily putting himself in opposition to the church. Paul's caution to Timothy was with relation to the oppositions of science *falsely so called*; it contained no criticism on real scientific study; if Paul were alive at this time he would be thoroughly posted on the last word of science—that was the temper of the man—and his sermons would be filled with the scientific facts that would show the reality of the gospel of Christ, and man's need of a Savior. There is food for thought in the fact that when Darwin and Huxley and Tyndall and others were contending for new methods of scientific study, and frequently giving the world new facts, the science falsely so called was in the brains of the clergymen of the church of England, who were tenaciously holding to the antiquated and the shallow in science for fear the new science might overthrow the church. Here is one of the real reasons why men are not more interested in the ministry and their preaching; they have reason to think the preacher a back number, and the real live man is not greatly interested in back numbers. I have heard revivalists speak before crowded houses as if all science were hostile to religion; Prof. Huxley, who has not been regarded as a great friend to religion, said that there can be no opposition between a true science and a true religion. When a minister says that, we hail it as a truth; when Huxley says it, we are prone to think that it means less coming from him than it would from a theologian; it means far more. In reading the life of Huxley I confess that I am not surprised that in his later years he got in a frame of mind where he delighted in attacking theologians; he would have been less than human if he had not. At every step in his conscientious study he found a minister across his path, until it seemed to him that the only object of the church was to stifle thought. Now, our evangelists in their preaching have joined the hue and cry of this class of theologians, and have taken it for granted that men who studied the writings of these scientists were the enemies of religion. Henry Drummond found the books of Darwin and Huxley filled with interesting suggestion about the Christian life, and the spirit that led him to make this discovery is what has endeared him so greatly to thinking men. The male mind is so constituted that it grasps eagerly every new suggestion in science, and regards the man who cries out against science as not worthy its attention. The great majority of thinking men know that the leading scientists of the last generation have added something definite to the world's stock of precise knowledge; that some of them have done it through lives of sacrifice and devotion to the demands of their profession, that in missionaries would be applauded in pulpit and press; that some of these lives have been singularly pure and helpful, and that many of the scientists have shown great fairness in their attitude towards religious subjects. The indiscriminate attacks on science and scientific men of which both evangelists and pastors have been guilty have tended to alienate large numbers of men from the church. A man, more than a woman, admires absolute fairness and breadth of vision.

The other weak spot in a great deal of preaching consists in thoughtless attacks upon the methods by which many men are conducting their business. As a rule a minister is not a business man, and his knowledge of business methods is not very great. He has little opportunity to become acquainted with the complex life of the business man of today. The result is that he runs to the office during the week to bore the man for money, and then stands in the pulpit on Sunday and rasps and worries and wearies the man who has been going to the limit of his nerve tension for the six days preceding. I shall never forget my own experience when, at the close of a Sunday morning service, a leading and successful business man rushed up and grapsed my hand, and with moisture in his eyes exclaimed: "Do you know that you ministers can do anything you wish with us hard-headed business men, if you will only give us a little sympathy on Sunday?" That man has long ago passed out of this life, but his word that day changed entirely the style of one man's preaching. These business men are many of them on the verge of utter collapse; they are liable to drop at any moment; they are living at a fearful rate. Many of them will willingly come to church services if they can find there what inspires and comforts them, and gives them strength for Monday morning. The minister who takes a sharp stick and goes for everything in sight in his Sunday sermon is paraded in the newspapers as a brave man; as a matter of fact he is a very weak man, pandering to the press or any other power that attracts his attention, for the sake of a little popularity; the real thinking man has no use for him, and goes somewhere else. You can never drive men, especially Congregational men.

The wise minister will study men's lives, will learn the things that interest them, will find out what they are reading, what problems they are facing, and, so far as possible, what motives are most powerful in their lives; he will allow his preaching to be tempered by these things. Men want the plain gospel of Jesus Christ in the language of today, applied to the perplexing and ever-vexing questions with which their lives are filled; they live a strenuous life and they love a strenuous gospel, but be sure it is the gospel; when we say "strenuous" we unconsciously begin to abandon the gospel and go back to the law; we forget that "what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Men are willing to listen to the story of Jesus as a Savior and an example; they soon get weary of being told their duty; most of them already know it better than any preacher can know it for them; what they need is a motive and an inspiration. If they stay away from church, there is a strong probability that they have not been getting this. It is also true that the minister should be able to give information to men; he will be likely to get into trouble if he tries to give them information on matters in which they are specialists; but the facts with regard to the far-reaching nature of the gospel, its adaptation to the needs and wants of living men, the making of the gospel a living and a life-giving power for men—these things are always new, and appeal to strong men as nothing else ever can.

Another possible explanation of waning interest

among men is in the fact that we too easily yield to circumstances, and accept situations as if they were unavoidable. Ministers are placed in charge of churches for the purpose of changing circumstances and improving conditions. They are presumed to be specialists in certain lines. If they are not, nobody else is. The pastor and preacher ought to be able to give a correct statement at any time of the real condition of his church. He should put his best thought on the solution of the problems of that church. If the men do not come, he should know the reason why, and if it is in his power he should take away the reason. Perhaps we have unconsciously adapted ourselves to the audiences as we found them, instead of trying to learn how they can be changed. Finding audiences largely made up of women, preachers have easily grown into the habit of preaching for the class who are there, instead for those who are not there. If a minister faces a congregation of ninety-nine women and one man, it is no great achievement to preach to the ninety-nine women; they are there and sympathetic. Suppose the preacher were to shape his thought to the mind of that one man until he so interests him that when he comes again he brings another man; that is a real gain. There is reason to fear that we have fallen into what might be called an effeminate style of preaching, and are willing to continue it. The feminine mind is sometimes satisfied with the statement of things that are true, without reasons for their truth; a constant invitation to an audience does not weary them. But men are not caught in large numbers in that way. If one would work for men he must be able to give a reason for the faith that is in him, and if the preacher gets in the habit of mere assertions, without reasons, he will fail to reach strong thinkers. The preacher who fails to read and think will never reach the men who read and think. There are ministers who long for real evangelistic work, and make that the aim of their ministry, who after a time do almost nothing in the pulpit but give the gospel invitation, and then blame men for not accepting it. Their preaching is always around the beginning of the Christian life, and the emotional is prominent in their work. The Savior said very little about the beginning of the Christian life compared with what he said about its continuance and growth. Most of us can recall quite readily almost every invitation he gave, but have to stop and think, and go to our Bibles and study carefully the things he said about what comes after. Paul's letters might be expected to be to those who had already become Christian, for they were written to organized churches or to men who were devoting themselves to the work of the ministry. But the course he took is the one best calculated to lead others to begin this life. Men are not moved by constant nagging at them. The continual reiteration of an invitation does not bring them. More than all that is said from the pulpit, the persistent Christian life of others tells upon them. One of my college classmates who posed as a skeptic was asked one day confidentially if he really believed what he was saying. He answered thoughtfully, "I can answer every argument you bring, and satisfy my own mind, but I confess I cannot answer Prex'y's life." Of what use is an invitation to be a Christian to such a man? The Christianity that reaches him must have iron in its blood, and the strength of the eternal in its purpose and method.

This brings us to the last thought of the paper, which is that it is the business of the preacher to be a man whom men can respect. It was said of General O. O. Howard that when they took off the general they found the Christian man; when they take off the preacher they ought to find a man full of real, helpful sympathy with men, strong enough for men to lean upon. If it be true that the ministry is losing its hold on business men it is the fault of the ministry; men still like to consult one who makes them stronger, who enters into their sympathies and understands their trials; they still give their confidence where it is safe, and ask advice where they feel it may be helpful. Busy men like to have a minister drop in upon them, even in the midst of a busy day, but the minister who does it must have some tact, know when to call, and above all he must know when to go. A three-minute call from a happy-hearted, hopeful man, who wants nothing but to be helpful, who keeps careful watch upon himself, and gets out of the way before he becomes wearisome, leaves the business man with an inspiration for the rest of the day. The trouble is that most of us do not know any better than to put ourselves on a level with the host who are trying continually to get his ear, in order to ask for money, or to get help to carry out their pet schemes; the minister must be different from the rest, or he will get the same treatment accorded the rest.

Absolute sincerity counts for more than great ability. A young preacher once received a great shock when a man who had looked him steadily in the face on Sundays for six months came to him and said, "Young man, I have been watching you for half a year to see whether you really mean what you preach." It was an eye-opener; fortunately the young man had impressed him as meaning what he said, and he was able to lead him to Christ. What is meant is not whether the preacher gives an intellectual assent to certain doctrines, but whether they enter into his very soul and are a part of his life. Better a thousand times whittle down your creed until it consists of a very few real essentials than seem to give assent to some very orthodox statement that you cannot successfully defend, or that deep down in your heart is not a real part of you. Men soon know whether a doctrine is really held with the whole man, or whether it is only a part of a system that the preacher is afraid to let go. Out of the pulpit, too, sincerity is above par; the average man can soon tell whether the preacher is interested in him because he comes to hear him preach or because he is a man, with a man's heart and a man's temptations, and can be helped. A young man recently wrote a letter to his pastor, and thanked him because his interest in him went beyond the church door, and added that the church where he preached was the first one he had ever had any relation to that seemed to care anything about him after church was out on Sunday. It was a hard criticism on the other churches; you and I cannot afford to have such criticisms made on us; we must both know and love every man who comes under our influence, and try to help him to be a grander and a better man. The pastor who does not search out men, and have a definite relation to them, makes a fatal mistake; he loses half the enjoyment of his ministry as he goes along, and when some critical period of his ministry arrives he is grieved to learn that his men, no matter how they may respect him, are not standing right up beside him. No assistant can do it for the pastor. In one of our Eastern churches, a few years ago, a man lay quite sick; some one, in calling, asked if the pastor had been in to see him. "No," said he, "the pastor's hired man has been here." It was hard on the assistant pastor; it showed what every pastor ought to know—no mortal can take his place. His power as a preacher, his hold on the hearts of the men who attend his church, his ability to make a good defence at the judgment day, demand that he have personal acquaintance with every man who comes under the influence of his pulpit work. Eternal vigilance is the price of success.

Acorns from Three Oaks.

Aloha.

The Right Wrongs No One.

Because of interruption while writing last week the solitary acorn was more vague than it ought to have been. I seemed to be pleading for suffrage for the Chinese. Not so. Suffrage ought to be restricted by intelligence. No man should vote who cannot read the Constitution of the country. The Preamble to the Declaration of Independence rings out clearly the rights of man. I have not a copy by me. Unless memory fail, this, in part is, "We hold these truths to be self-evident that all men are created free and equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Now the blackest freedman who was ever brought a slave from Africa when aspiring to vote in the country which Abraham Lincoln glorified by his Emancipation Proclamation would grind in his very soul if shut off from the high privileged suffrage by his color. Tell the man that he may vote when he has the certificate of the county school examiners that he can read, and he will sit by his hearth-stone blaze or study as the Great Emancipator did by a fatwood torch. If Congress today should enact a law that only readers of the laws should vote for makers of laws after the year 1915, it would, in Aloha's humble opinion, do more for the South than any Slater Fund, and mightily energize the work of the noble American Missionary Association, which has led the way in the work for manhood suffrage. The way to touch the lowly hearts of ex-slaves and poor white trash alike is by the noblity of justice. The rank prejudice which would exclude Chinese from this free (?) land because of ignorance and poverty is twin wrong with that blind hate of the black man which is robbing him of his ballot because he is black, and cunningly—yes, with devilish cunning—scheming a way for white trash to vote simply and solely because they are white. It is a little matter for Aloha to project an acorn with a penciled sling on the side of justice and equal rights. But if, haply, he be found fighting on the side of the black man's God, he will not only have an easy earthly pillow, but not be ashamed when he meets his black brethren in heaven. I think any man ought to be allowed to land in San Francisco whether he comes from Canton or Manila, who can bring from the Consuls or U. S. Governors at those ports a certificate that he can read in his own language the Constitution of the United States. What a leavening of intelligent liberty it would work among the seething masses of the Orient if they read in the tongue to which they were born the Declaration of Independence and the Constitution of the United States. In what better way can Consuls and clerks spend their time than in sifting the exportation of men to this land of promise. The grinding sense of present injustice would be taken away. If our eloquent Third church brother will stump the labor unions of San Francisco, which elected the new Mayor in favor of manliness and fair-play, he would carry all before him except the determinedly selfish and the dangerously ugly. He ought not slight his own work. He was part of the association which voted the resolution in the dear old church where he has so many friends. Now, John, good-bye, for a time!

An Interesting Mountaineer.

I had a call yesterday from a son of John Brown of Harper's Ferry. Jason Brown clings to the mountain. He lives alone with his pet collie dog, "Wolf," a mile from Ben Lomond on the spur track of the narrow gauge railroad from Felton to Boulder. He is nearly eighty years old. He had walked over the mountains to visit his kindred here. I am debtor to him for two autographs, and I think I got the best of the bargain, swapping alpenstock with him. I fancied his and he fancied an Oregon yew, which Superintendent Oaff cut for me coming home from Crater Lake. We think the old pioneer ought to move his cabin to the hills which look down upon his sister's ranch and his mother's grave. I think I never made a half acorn of a story of his father. Here it is: John Brown early saw that whisky was a curse. Yet, after he ceased to drink at his old Pennsylvania home he would do errands for his neighbors. So it happened on a hot day he found himself toiling up a long hill, sweating under the load of the jugs of whisky for a "barn raising" which was to come off in his neighborhood. Oh, how the natural man wanted to draw one of those corks! But he had signed the pledge. He kept it! "Plaguey stuff! I'll teach you better than to tempt a sober man to break his pledge." Smash went the jugs on the rock beside the road and their power to tempt him perished in the dust. They say old topers smelled the rock and road long after and mourned over the wasted liquor. The old hero lived to be exhilarated with the love of liberty and he intoxicated many old soldiers to sing how his soul goes marching on. But the cup tempted him no more. Drop in on the old mountaineer, Jason Brown, if you have a vacation in his neighborhood. "Wolf" is as gentle as his loving, blue-eyed master.

Rain Makes Blossoms.

It has been a long forty days' dry time—the longest some old settlers have ever known. But hopeful rains have come. Praise the Lord! And there has been no waste, no torrents. The gentle rains have sunk into the earth as if China needed cooling after the humiliation put on her. There has been a great convention in San Jose to secure the Big Basin Redwoods, and the best-informed now say the commission will respect the voice of the legislature and the people. The new Park and the ever-enlarging area of fruit blossoms will attract many people to this rarely beautiful region. It is so near the denser population of the State! If one can spend but one week in the country and can choose the time for it, let me tell you, friend, Blossom Week in Santa Clara county is not surpassed on earth.

Dr. Kennard's New Book — "Psychic Power in Preaching."

This book discusses a subject of supreme importance to every minister of the gospel. The subject itself is not new, but it is here presented in its relation to present conditions, which are in many respects new. The book is admirably adapted for use in the theological classroom as a text-book, but its chief value will be found later in the preacher's maturer experience.

When one has for years done his best in the pulpit, and yet finds the demands greater than he can meet, it is refreshing to go over the fundamental principles on which success depends, particularly if they are presented by one who speaks from experience, as well as from a wide observation.

Such a book is richly suggestive, not only in what it says, but in what it leads the reader to think and realize in his own practice.

The book may be found at the Tract Society and at the Methodist Book Concern. *L. S. Y.*

He who knows only Christ knows all.

Woman's Board of Missions for the Pacific.

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How to Use "Via Christi."

First, go over our text book, "Via Christi," especially the topics and lists at the end of the chapters, till you are overwhelmed with a sense of the riches brought to your hand. Perhaps, also, there will be a feeling that you are inadequate to so great a task. Doubtless, you are an intelligent, well-informed woman; yet few, even of such, would care to take an examination off-hand, on all these subjects. Then, your own mind being in a proper frame of humility and hunger, persuade every one of your society that you possibly can to buy the book and go through the same process. Outside the Bible Society's publication, I know no book so meaty and so good to have at hand for thirty cents.

If you are within reach of a large library, have a consultation with the librarian, showing her the course of study you hope to follow. She will be eager to help, and, doubtless, will reserve for the use of your club what volumes she may have of the rich bibliography given at the end of "Via Christi." Very likely she will put them on some table where they are instantly accessible for reference. If you have no public library, consult your pastor —consult him, anyway—and he may have books that he can spare for a little while, glad to know that they are of use. And borrow of every one that you can. Many a useful book is standing idle on library shelves that would gladly be loaned to help any good works.

In planning your program, though you will feel crowded, be sure to give time for the Word and for prayer. The portion of Scripture may be brief if you chose, just a few verses, showing, perhaps, that we, too, have been brought out of darkness into his marvelous light, as the heathen must be, but never hurried. We might well join in singing the hymn given on page 26, the earliest known Christian hymn, which fits the tune, "My Faith Looks Up to Thee." Join, also, in reading together, truly praying, one or more of those devout prayers. Five minutes would be well spent in swift question and answer on the text-book matter—a sort of quiz class. This should leave half an hour or more for specially prepared topics. You cannot take all the twelve, but you must consider the first—that awful picture of the state of the world when our Savior came; and you can not pass over the story of those women martyrs and the pathos of the catacombs; nor can you spare the thrill of courage and resolve that the story of persecution always brings. Some musical girl will be glad to tell how music has been the handmaid of the gospel, being itself transformed and ennobled thereby. Some one, too, who revels in language study will like to investigate for you the early translations of the Scriptures, and so on. Discourage written papers. We all like better to be talked to than to be read to. Still, each must work in her own way. Probably you will feel, as does our little club, that we need a whole afternoon each week in the month.—Life and Light.

Extracts from Mrs. Baldwin's letter from Broussa, Turkey:

"And now I will confess my real reason for stopping this morning in the midst of work—I feel that I ought to acknowledge the receipt of some scrap-books reecived December 5th by mail. I found no clew whatever on the wrapper, or elsewhere, excepting, 'Cong'l Junior C. E., Santa Ana, Cal.' To such an address, of course, I could send no reply, so please be so kind as to acknowledge, in my name, nineteen little scrap books, which I shall distribute when we have our Christmas festivities. I had hopes that the children might all come together and have the joy of a Christmas-tree this year; but very few things have reached me, though I hear that various little articles started late. We cannot multiply a few loaves and fishes when it comes to Christmas gifts for such a company. However, I shall rally to the occasion probably when it comes. Even with the help I have I get pretty tired these days and sometimes feel tempted to stop altogether—but how can I when I love this work and the children so much? A week from today Miss Rebecca expects to start for America, via Naples, and no doubt I feel oppressed by the sense of her loss. I think I have told you that she goes to meet and marry a doctor (an Armenian) in Texas. Doesn't it seem a great undertaking for a girl who has never traveled to start alone on such a long journey? * * * She has worked long and faithfully. * * *

"Mlle. Reineck's sister left us last week, having staid more than a year, instead of the few months she came for. The new assistant for Mademoiselle, who is to come from Berne, is expected early in January.

"On Thanksgiving Day we united with the school in the dinner and invited Fraulein Reineck and Miss Rebecca as a sort of farewell—and the affair was pleasant throughout, except for the thought that we were to lose them. Then just before Fraulein went we had her and her sister, Miss Holt and Miss Demetra, to dinner and other friends to meet them in the evening. * * *

"I wish you, from the heart, a glad and happy New Year, rich in labors for the dear Master, whom we both love."

"The White Ribbon Remedy."

In The Pacific of the 16th inst. I have noticed an article published which was evidently designed to be an exposition of a fraudulent medicine, put upon the market pretending it to be a cure for inebriation, and any one reading said article, who had not known of the merits of the medicine, would conclude that the "W. C. T. U. remedy for inebriation" was one of the worst frauds that a gullible people could become victims to. I rise as a witness on the other side of the question. I know of a noted case in which a noted drunkard of many years' standing, who was on the vergle of delirium tremens, and threatening to put an end to his miseries by suicide, was persuaded to take this remedy. I procured it for him from an agent in San Luis Obispo county, whose advertisement I had seen, and when he had taken about one-third of the package a noticeable change had taken place for the better, and when the whole package was used up he was a cured man. This was over a year ago, and he remains cured, and other grand results following. Now,

if the constituent parts of this remedy are simply "chloride of ammonium and sugar of milk," I can recommend these as being most wonderfully efficient in curing drunkenness of all the remedies we have heard of, and if a "dose of east wind" can be equal to the W. C. T. U. remedy for the cure of inebriation, we recommend that our government take possession of the east wind, have it bottled up and properly labeled, and recommended as a sure specific for the cure of drunkenness, and appoint S. W. Abbott, State Board of Health of Massachusetts, as Superintendent, and E. B. Engalls, National Superintendent of Anti-Narcotics, as Assistant Superintendent; then, sailor-like, let us all whistle for the east wind to blow, so that all the drunkards can be made sober and our national curse be removed from our land.

Eureka, Jan. 21st. *Wm. Gordon.*

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Pathway of Peace. (John xiv: 25–31; Isa. xxvi 3.)

Topic for February 9, 1902:

It is one of the greatest attainments to reach a life of peace. It is far greater to some than to others since we all begin our career so differently. Many people seem to be disturbed in their minds at the very beginning of life, while others appear to have a good degree of calmness. In my boyhood days the road we were obliged frequently to travel had several troublesome spots in it. One was a "low place," as it was called. It was always soft and unreliable when the rains fell. It was rough when the frosts came. The road-makers never did a thorough piece of work upon it. Occasionally they would plow it up, or smoothe it down, or cover it over. But they never took hold of the task to completely remedy the fault. So year after year the people used to suffer and endure, saying some things, as their teams halted or their wagons were wrenched, which would not be pleasant to hear or proper to print. Whenever we were to pass that way, we thought of the "low place," and wondered if we could cross it well that day.

There are "low places" in our lives. If one is not very careful there will be experiences which will leave uncomfortable if not dangerous spots in our minds. There will be people we cannot think of without having hard feelings and wrong wishes. There will be griefs and losses, the recollection of which will make us miserable. There will be subjects we can never talk of and retain the right spirit in our hearts. As we grow older we may travel over these "low places" so often that it will be much like camping upon them most of the time. And, writing to young people as I am, I would say, in notes that would reach every one of them in the State, if I could, Fight the battle that will bring the permanent peace. Have no "low places" in your lives over which you dread to pass in memory, and across which you cannot go without a disturbance of your disposition.

* * *

The need of peace in young people is seen in agitation which comes to them when they are crossed in their purposes, defeated in their plans, disappointed in their expectations or thwarted in their efforts. In childhood we cry; in youth we sulk and say hard things; in young manhood and womanhood we keep on fire inside and seek revenge; in later years we grow silent and morose and cynical. But to all this danger the message of Jesus is: "Let not your heart be troubled, neither let it be fearful." While we are talking, just now, about international peace, and about industrial peace, the more important, because involving the other, is this personal peace which the faith of Jesus Christ has come to give. One of the earliest and most valuable battles which a young Christian ought to fight, and fight to the finish, is that which will give him the possession of this permanent peace which Jesus spoke of when he said: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

* * *

Jesus has come to take out of our lives the "low places" over which it is unpleasant to pass in memory. People often speak of "sore spots" they have in their minds. But our Lord has come to take away "sore spots." They are like scratches on the surface of polished silver: they are the coarse finger marks on the beautiful gold. And if they remain unremoved long enough, the surface never can be bright again unless it is ground over as at the first. Unless you, my young friend, learn very soon this pathway of peace, you will come to your old age with these troubles hidden away in your heart, to be often recalled and re-suffered. It will be worth much more than any riches can give you if you can have this peace throughout your life. It depends altogether upon yourself whether you have it or not.

* * *

To secure it there must first be the settled conviction that you can have it. If the destroyer of human happiness can keep in your minds that you cannot have peace under all circumstances, your battle is vain. Just permit yourself to say, as so many do, "I cannot help worrying," or get the idea that there is a kind of virtue in worrying over some things, like one's health, or the family, or the church, then the case is a hopeless one as long as that condition lasts. But laying a firm hold on the fact that Jesus has come to give you his peace all through the varied and trying experiences of this life, as well as to give you happiness hereafter, and insisting upon that boon for yourself, the battle will be well on its way to victory.

Then, we need the constant *practice* of the truth. The habit of holding our minds to the facts of our faith is as possible as is the ability of compelling our minds to follow and understand a mathematical problem. The unto you." Let Jesus manage your troubles and your difficulties. Believe him. However dark the day, there is nothing to worry about. He will make it all right with you. If in our young life we begin and hold to the practice of staying our mind upon God, as Isaiah puts it, the beginnings of that "perfect peace" will soon appear like the dawning of a cloudless day.

Congregational Club of San Francisco and Vicinity.

The next meeting of the club will be held at the California Hotel, San Francisco, Monday evening, February 10th. President Barrows of Oberlin College will address the club on "Samuel Adams, the Hero of American Independence." It is believed that many outside the club will wish to hear Dr. Barrows, and especially on this patriotic theme, which is most suitable for a date so near the birthdays of Washington and Lincoln. Accordingly, the Executive Committee has decided to make this an open meeting. Members may bring ladies or gentlemen as guests. And any persons desiring to attend may do so by paying the regular price of dinner tickets, $1. All who intend to be present should take pains to notify Prof. C. S. Nash, Pacific Theological Seminary, Berkeley, not later than Friday, February 7th.

Church News.

Northern California.

San Lorenzo.—The week of prayer-meetings at the San Lorenzo church were well attended, and proved a help and uplift to the church. The interior of the church has been much improved by the ladies.

Cloverdale.—The Cloverdale Congregational church has extended a unanimous call to Rev. A. B. Snider to become its pastor for one year. Mr. Snider, who has been preaching here for a Sunday or two, has accepted the call.

Woodland.—The pastor, W. E. M. Stewart, has resigned, and requested that his work should terminate on April 1st. Mr. Stewart's health demands a change of labor for a time, and he will return to Chicago, where he has a very flattering business offer.

Porterville.—This church closed its last year in December last with all obligations provided for and with the work in good condition. During the year thirteen new members were received on profession. The present membership is 103. Rev. J. A. Milligan, the pastor, closed his fifth year with the church the first of last November.

Pacific Grove.—Mayflower church greatly enjoyed Rev. and Mrs. L. P. Broad on Sunday, January 26th. This is the beginning of their itineracy through the State in the interests of Home Missions. The whole day was given up to this subject, which was presented in an intensely interesting and telling manner by Mr. and Mrs. Broad. The chapters given by Mrs. Broad from her experience as a missionary among the Indians and among miners were specially enjoyed. Envelopes for the Home Missionary collection were widely distributed and the indications are that there will be a liberal response. Mayflower church would say to all our churches: Send at once to Supt. Harrison a request for a visit from these noble helpers.

Lincoln.—The annual meeting of the Lincoln church was a most delightful gathering, both as to numbers and interest. There was an excellent program, consisting of annual reports of all the departments of church work, the annual election of officers, literary and musical exercises, and a social with refreshments. The treasurer's report showed a most healthy financial condition; no indebtedness of any kind, all running expenses and pastor's salary promptly paid every month, with $115 paid the pastor as excess salary, all benevolences for the year 1901 being $117. The Ladies' Aid Society reported for the year something over $300. The Sunday-school and both Endeavor societies made a correspondingly good showing, and altogether the church is in an excellent condition. There had been nine members received into the church during the year,, four by letter and five on confession. A good revival spirit is manifested in all the meetings of all departments, and the church is hopeful for the new year.

Southern California.

Ventura.—Rev. Enoch Bartlett, who died in 1897, left by will property to be equally divided between the C. H. M. S. and the A. M. A. This legacy not long since became available, to the amount of $1,270

Los Almitos.—Rev. J. F. Brown resigns his charge of this church. Rev. Oliver L. Corbin of Buena Park adds Los Alamitos to his field of work, preaching there on Sunday afternoons. The two points are about seven miles apart.

Compton.—Evangelistic meetings have been held for two weeks with increasing interest. On the second week Supt. Maile assisted Pastor Richard Hardin, conducting two daily services from January 12th to the 19th. The church is spiritually quickened and numerous conversions are hoped for from its banner Sunday-school, which has large classes of young people.

Los Angeles, Bethlehem.—The demand for rooms in the hotel connected with this church has increased so rapidly that its big assembly tent has been pitched again, to be used for lodgings. With suitable gifts of cots, mattresses and bedding, accommodations for 30 more lodgers than at present may be furnished. The men's prayer-meeting started about four weeks ago has been well attended and the Holy Spirit has been present with remarkable power for salvation.

Avalon.—The annual business meeting of this church was held Jan. 15th. The reports showed a marked advance in all departments. The treasurer's report was by far the most encouraging in the history of the church. The business meeting was followed by a social, which will be long remembered for its large attendance and gratifying good cheer. Avalon is becoming a winter as well as a summer resort and its permanent population has so increased as to afford opportunity for church growth not heretofore realized.

Nevada.

Reno.—Rev. Chas. E. Chase is slowly recovering from a severe attack of la grippe. His physician thinks that in another week he may resume at least part of his duties. The church is blessed with kind friends in Dr. Stubbs and Dr. Cushman of the University, who supply the pulpit in the pastor's absence. Secretary John Willis Baer spent a day in Reno with the Endeavor Convention. A State Union of the C. E. Society was organized. One delegate came 300 miles, and two others came 90 miles by team to attend this meeting.

Hawaii.

Hilo.—The First Foreign Church of Hilo (J. A. Cruzan, pastor) held its annual meeting January 15th . The clerk's report showed that twenty-four new members had been admitted, the largest number in any year in the history of the church. Of these seventeen came on confession, more than twice as many as during any other year. The present membership is 151. The Sunday-school has also reached high-water mark, with an enrollment of 170 and an average attendance of 130. The Christian Endeavor Socitey has had an average attendance of 20. The free kindergarten maintained by the Woman's Missionary Society reached an enrollment of 68 pupils. This society also maintains three Bible readers.

Notes and Personals.

Next week we shall have the first of the Sunday-school lesson notes by the Rev. W. H. Scudder, of Berkeley.

The Fourth Congregational church of Oakland has petitioned the court for privilege to sell its property on Adeline and Thirty-fourth streets. It plans to relocate at a more central point.

The Rev. L. P. Hitchcock was installed on Monday as pastor of the First church of Alameda. The installing prayer was by Prof. C. S. Nash, right hand of fellowship by Dr. George C. Adams, charge to the pastor by the Rev. Dr. W. C. Pond, address to the people by Dr. J. K. McLean, and closing prayer by the Rev. George Morris.

The meeting of the Congregational ministers of San Francisco and vicinity for next Monday will be at two o'clock in stead of at the usual hour. It will be in the Y. M. C. A. Auditorium. President Barrows of Oberlin will speak. Other ministerial bodies of the city have been invited to be present; and an invitation is hereby extended to the readers of The Pacific.

The Rev. J. R. Knodell of Santa Cruz has been at the home of the editor of The Pacific, in Oakland, during the last ten days, Mrs. Knodell being in Fabiola Hospital, where she has undergone a surgical operation. We are glad to state that she is getting along as nicely as could be expected, but will have to remain in the hospital about three weeks more. Last Sunday the Rev. W. H. Scudder of Park church, Berkeley, preached at Santa Cruz, in exchange with Mr. Knodell.

A very pleasant letter comes to the editor personally from the Rev. F. B. Perkins, at San Diego. In it there is the welcome information that he was dressed for the first time last Sunday for some weeks, and walked in the hall; and that his physician gives hope that he may in a few days get out into the balmy air and get ahead faster then. Mr. Perkins says: "I congratulate you and the readers of The Pacific upon your acquisition of Mr. Scudder for the Sunday-school lesson notes. I doubt if any more satisfactory selection could have been made."

The article by the Rev. Dr. Adams on "Preaching for Men" was written to be read at the meeting of the Congregational ministers of San Francisco and vicinity, by request of the Program Committee. It deserves a far wider hearing and is accordingly given in The Pacific this week. Among the remarks made at the Ministers' Meeting concerning it was one by Prof. George Mooar in effect that the subject might as well have been "Preaching for Women"; in which Dr. Adams acquiesced; all of which indicates that after all the preaching that appeals to men appeals also to many women. Both laymen and ministers will find the article well worth reading.

A few words here will in all probability harmonize the statements of the Rev. Jee Gam and the Rev. William Rader in regard to the number of Chinese Christians. Mr. Rader says: "It is a matter of suspicious surprise that Jee Gam reports more Chinese Christians in California belonging to the Congregational missions than Dr. Condit reports for the leading denominations in the United States." A careful reading would not have shown anything suspicous in the Rev. Jee Gam's figures. Mr. Rader referred to the number now living in the United States who are professing Christians. Mr. Jee Gam referred to those who had made confession of Christ, and who, since our mission work began, had connected themselves with Congregational churches. There have been, as he says, more than 1800 in our own missions.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by the Rev. Dr. John Henry Barrows; subject, "The Outlook for the Growing Kingdom of God." The pastor of the First Congregational church of San Francisco says that the sermon by Dr. Barrows in the First church last Sunday evening was the finest he ever heard. The presence among us for a few weeks of this distinguished clergyman and college president is an event of importance. Tuesday evening he gave his first lecture on the Earl lectureship foundation of Pacific Theological Seminary on the subject, "The Universal Recognition of the Divine." Other lectures will be as follows: 30th, "The Divine Personality"; 31st, "The Unity of God"; February 4th, "Spiritual Worship"; 6th, "The Divine Fatherhood"; 7th, "God in Christ the Climax of the Divine Revelation"; 11th "Spiritual Forces in American History"; 13th, "The Growing Kingdom of God in the World." President Barrows expects to go to Southern California about the middle of February. It is stated that he will meet the Oberlin alumni at Los Angeles, and will lecture at Pomona College, visiting among other places San Diego, Riverside, and Redlands. Sunday, February 2d, he is to preach at Stanford University. On his way East he will speak at Phoenix, A. T., in Colorado College, at Colorado Springs, at Denver, at Des Moines, and at Chicago. It will pay Congregationalists and others about San Francisco bay to hear those lectures to be given in Berkeley.

Anti-Saloon League Superintendent.

The Executive Committee of the State Anti-Saloon League is highly gratified by the fact that it has secured a superintendent for its work in Northern and Central California. Since June last, when Dr. E. S. Chapman resigned the northern field, to devote his whole time and energy to the Southern work, the cause in our part of the State has been without a leader in the field. Now, however, a tried and efficient leader has been found, in the person of Rev. L. M. Hartley, a cut of whose genial face appears at the head of this article. Mr. Hartley, the new Superintendent, is a man of fine natural ability for this labor to which he has been called, and one, also, who has by experience been peculiarly fitted to take up the work of the League in our State. He is a minister of high standing in the Methodist denomination, having filled some of the best charges in that Christian body in the Southern part of the State. His success among the churches demonstrated his power as a platform speaker, and his rare talent as a money-raiser; while, at the same time, his executive ability was found to be equal to every emergency, in a varied experienc.

Rev. L. M. Hartley.

As a temperance worker the new Superintendent has had good training. For six months Mr. Hartley was an assistant with Dr. E. S. Chapman in Southern California. Then for another six months he served as Superintendent of the Anti-Saloon League of the Hawaiian Islands, which last position he filled most successfully, and only gave it up when it was evident the health of Mrs. Hartley would not stand a longer sojourn in Honolulu. It was with great regret that the people engaged in the temperance work in the Islands allowed Mr. Hartley to go away from them. The necessity above mentioned, however, opened the way for our Executive Committee to obtain a first-class leader for the League work in our Northern California field. We are sure the people of this district will be glad to welcome Mr. Hartley among them, as a consecrated temperance worker, and our ministerial brethren will cordially invite him to their pulpits. Only as we heartily join with him in this great warfare, can we expect to succeed against this iniquitous traffic. We congratulate the League in its wise choice. We extend the hand of welcome to Mr. Hartley.

Oregon Letter.

By George H. Himes.

The adjourned meeting of the Portland First church was held on the 17th inst. The work for the year, in all departments, was reviewed, and is summarized as follows: The present membership of the church is 641, with 180 absentees. The net additions in 1901 were 29—18 male and 11 female. The church raised $2,652.16. This is in addition to the sum raised by the Society, which was sufficient to pay all expenses, closing up the year without debt, save the mortgages, for the first time in seven years. Altogether, there was more money raised last year than in any one year since 1895. The reduction in the church debt since 1895 (?) has been $33,254; since 1897, $4,364. Forty per cent of the evening congregations were men. The regular contributors to the support of the church has increased forty per cent since Dr. Ackerman began his pastorate. The delinquent pew rental list is smaller now than for any year since 1895. The Ladies' Aid Society now has 70 members. All its debts have been paid, and it has furnished the church kitchen anew, tinted the walls of the Sunday-school rooms and vestibules, paid $215 on the interest-bearing debt, $250 on the C. C. B. S. debt, $100 on account of current expenses, and has $200 in hand to pay for the motor now being placed to serve the organ. The Y. P. S. C. E. has 70 active and 14 associate members, as against 52 active and 8 associate members a year ago. The Front Street Mission has had a good year. The attendance since Christmas has been increasing, the attendance for three Sundays being 125, 127 and 130 respectively.

At prayer-meeting last Thursday evening the following resolutions touching Dr. Ackerman's resignation were unanimously adopted:

"*Whereas*, our pastor, Rev. Arthur W. Ackerman, D.D., has seen fit to tender his resignation, to take effect April 1, 1902; and

"*Whereas*, it being understood that this resignation was final and not to be reconsidered on his part, the church has voted to accept the same; therefore, be it

"*Resolved*, first, That this church desires to bear unequivocal testimony to Mr. Ackerman as a conscientious and faithful preacher and pastor, and to his untiring zeal in promoting the best interests of this church, and of the kingdom of Christ in our city and State.

"Second—*Resolved*, that we hereby express our high appreciation of his literary ability and his sterling Christian character, which has won for him the respect and confidence of the community at large.

"Third—*Resolved*, That we also desire to recognize the active support of Mrs. Ackerman in the welfare of this church, and her persistent efforts in behalf of our Ladies' Aid Society, our Ladies' Missionary Society, and our Sunday-school, and the gracious influence of the family in presenting a worthy example of a Christian home.

"Fourth—*Resolved*, That the best wishes of this church will go with Dr. and Mrs. Ackerman and family, and that our desire and prayer is that they may be led into large and increasing fields of usefulness in the service of the Master, wherever their way may be prepared by Him who causeth his own to be led in the 'green pastures and beside the still waters' of his abundant grace."

The text of Dr. Ackerman's resignation follows:

"Portland, Or., Jan. 2, 1902.—To the First Congregational Church of Portland, Or.: Greeting. On the 23d of July, 1896, you called me to become your pastor, and on the 25th of September of that year I entered upon the work of the pastorate of this church. That call is before me as I write, together with a letter which accompanied it. I am glad to be reminded that there had been 'a good deal of praying done by some of our faithful ones, and even now the prayer is that the Lord will not send you here unless it seems good in his sight,' for so the letter reads. I distinctly recall a great longing that I might not come unless the Lord should add his blessing, and there have been abundant reasons for believing that neither the church nor I mistook the divine call. I am convinced, however, that, all things considered, it is best for the church and the kingdom that I should lay down the burden which the Lord laid upon me at that time, with the conviction equally strong that he has called me to other service. As I desire to return to the East in the spring and as I am under contract to give three months' notice before giving up this pastorate, I hereby tender to you my resignation, to take effect on the first of April. Wishing you grace, mercy and peace, I am, yours sincerely, *Arthur W. Ackerman.*"

Rev. R. H. Kennedy, of the Albany church, exchanged pulpits with Dr. Ackerman today, the latter taking the occasion to present the work of the American Board. Mr. Kennedy's sermon was an excellent one, his text being Mark xii: 30.

The January meeting of the Men's Congregational Club of the Oregon City church will be held next Wednesday evening and will be addressed by Rev. Stephen S. Wise, the Rabbi of Beth-Israel synagogue, this city. His theme will be "Israel's Gifts to the World."

The annual meeting of the Forest Grove church was held on the 18th inst. The year was closed without debt, an old debt of $234 having been paid off during the year. Letters from former pastors were read. That from the last pastor, Rev. M. D. Dunning, stated that all arrangements had been perfected for his starting in March for his new work in Japan. All the officers of church and Sunday-school were re-elected, after which refreshments were served and a social half-hour spent, in rejoicing over the encouraging showing.

Special meetings have been conducted by Rev. Daniel Staver, assisted by Rev. C. F. Clapp, for two weeks, which have been largely attended and foreshadow a large addition to the membership of the church. The music is made a special feature, and hand-to-hand invitations to attend the services have been quite helpful. The central thought of the services is the need of a more earnest Christian life. The matter of building a new church is now being earnestly considered, and a fund of $2,133 has been accumulated for that purpose.

Frank Hinman, a Forest Grove boy, grandson of Hon. Alanson Hinman, a trustee of Pacific University from its beginning, was elected president of the senior class at Stanford University last week.

Our sister denomination, the Methodist Episcopal Church of Oregon, has lately lost one of its bright and shining lights in the death of Rev. Harvey Kimball Hines, D.D., in the seventy-fourth year of his age. He was converted at fourteen, licensed to exhort at sixteen, and received on trial in the Genesee Conference at twenty. In 1852 he was transferred to the Oregon Conference and his first pastorate was in the First (Taylor Street) Methodist church of this city, where he began his services Oct. 3, 1853; and from this church he was buried on January 22, 1902. He was a pastor for sixteen years, a presiding elder for sixteen years and editor of the "Pacific Christian Advocate" for eight years. His

has been a long and useful career, and it is probable that that he has traveled more miles in one way and another than any one man, the distance aggregating not less than 180,000 miles. He held 900 quarterly meetings, dedicated 54 churches, and represented the State in the General M. E. Conference. In addition to his editorial labors, he was a frequent contributor to the press, and has been a prolific writer upon matters connected with pioneer days, and has delivered numerous addresses upon the same topic. His principal work in the book line, and his latest work, is the "History of Missions upon the Pacific Coast." The name, however, is a misnomer. It should have been "The History of Methodist Missions upon the Pacific Coast."

At last a little touch of winter has come to us of this city, the first of the winter. It is seasonable, however, and a blessing to every interest. A good fall of snow, now two inches deep, and a good freeze of a few days, means abundant fruitage in the months to come.

Portland, Jan. 26, 1902.

Hassalo Street Church of Portland.

Editor The Pacific: There has been such a paucity of information in your valuable paper regarding the Hassalo Street Congregational church during the last year or so that, doubtless, many of your readers have queried its existence. But the writer can vouch for its surviving the mutations of time, and, under the inspiration of a new and wide-awake pastor, looks forward with great courage to the future.

This church has been without a pastor for seven months during this last year and, notwithstanding this, has held well together, has had preaching every Sunday, and its prayer-meetings have been well sustained.

Last week, at its annual meeting, the various reports made a good showing—a new organ had been purchased, the church re-carpeted and all paid for, and the treasurer's report showed all debts paid and a balance on hand to begin the new year with. The benevolences of the church had increased over the several preceding years. The Ladies' Aid Society astonished us all when, in their report, they announced they had raised over $400 (What would the churches do without the ladies? God bless them!), and, after sundry appropriations to various objects, had a good balance on hand. The C. E. society and the other young peoples' societies are attended and entered into with the vim resulting from youth, and the Sunday-school is taking on new life under a new Superintendent. There have been 23 added to the church (19 on confession and 4 by letter) during the year, and altogether the signs are of great promise for the future.

We have been fortunate in our call of the Rev. F. Vernon Jones, who has accepted and entered on his work with his usual zest, and has already won the hearts of the old and young. He came to us with exceptionally favorable endorsements and recommendations, and has already proved their truth. He is second to none in pulpit power in our city, and we feel that under his ministrations we shall move forward in our church work, and grow in spirituality as the days go by.

On Friday evening last a reception was given our pastor and wife, which was well attended and proved a grand success, although it was a very stormy night. The address of welcome from the church, by Bro. Morrow, and from the Congregational ministers, by Rev. Mr. Taggart, and other words of cheer and good feeling were spoken. The Congregational ministers of the city were in attendance and a season of social enjoyment was had by all present, dainty refreshments being served by the ladies. Prof. Wilder's string orchestra added much to the enjoyment of the evening. *H. B.*

Portland, Or.

The Church Extension Society.

The Congregational Church Extension Society of San Francisco and vicinity, whose annual meeting has come to be one of the rallying-points of our churches about the bay, has again been invited to enjoy the hospitality of the Market Street church in Oakland. Those who remember the gathering there two years ago will not need to be told that this will be a social occasion not to be missed. The invitation has been gladly accepted and on Tuesday, February 18th, at 5:30 p. m., the members of the society and honorary delegates will assemble at the church, on the northwest corner of Market and Eighteenth streets, Oakland, for a social half-hour. The ladies of the church will provide a collation at six o'clock at the nominal cost of twenty-five cents each.

Although directors cannot be legally elected at this meeting, four will be chosen to succeed those whose terms expire at this time and a subsequent meeting of the corporation will formally elect them. The present Board will give an account of its stewardship for the past year.

Rev. L. P. Broad of Topeka will bring greetings from Kansas and Mrs. Caswell-Broad will bring greetings from the United States.

The By-laws of the Society contain the following provisions relating to membership:

"Each evangelical Congregational church in San Francisco, Oakland, Alameda, Berkeley and vicinities, and likewise the faculty of the Pacific Theological Seminary, may choose each year two persons from its membership, also a third person for the first $100, and a fourth person for the second $100 contributed to this Society during the current fiscal year, to be annual members of this Society. The persons so elected shall, together with the pastors of said churches, be members for one year from the next annual meeting. Written notice of such elections shall be given by said bodies to the secretary of this Society.

In addition to the regular delegates mentioned above, churches are invited to select three honorary delegates each for this special meeting. The churches above mentioned are requested to elect their annual members and honorary delegates *at once*, and to report names *and addresses* to the Secretary without delay. It is important that his list should be completed before the meeting.

The By-Laws require that the directors be elected in San Francisco. The *legal* annual meeting of the Society will therefore be held in San Francisco, Monday, February 24, 1902, at 12:15 p. m., in the Congregational Rooms, Young Men's Christian Association Building, corner Ellis and Mason streets, for the purpose of electing a Board of Directors and for the transaction of other business.

Members who cannot attend both meetings should by all means attend the social gathering at Market Street church, on February 18th. The intention is to take advisory action at that meeting on all business matters, which will simply be confirmed by the annual meeting one week later. *C. Z. Merritt,*

Secretary.

1913 Telegraph avenue, Oakland, Cal.

Sunday-school Lesson.

Studies in the Book of Acts.

The Sin of Lying. (Acts iv: 32–v: 11.)

Lesson VI. February 9.

(Read James iii.)

Golden Text: Wherefore putting away lying, speak every man truth with his neighbor (Eph. iv: 25).

Home Readings.

Monday (February 3d). The Sin of Lying (Acts iv: 33-v: 11).
Tuesday. Swift Punishment (II Kings v: 20-27).
Thursday. The Deceitful Tongue. (Psa. lii.)
Friday. The False Tongue (Jas. iii: 1-10).
Saturday. The Penalty. (Prov. xix: 1-9).
Sunday. The Contrast (Prov. xix: 13-22).
Time: A. D. 30, or later.
Place: Jerusalem.
Doctrinal Suggestion: Sin and Its Penalty.

I. A SPIRIT-FILLED CHURCH. (Chap. iv., vs. 32-37.)

A year or more had elapsed since Pentecost, but still the unity and the love of the church abide.

When the Apostles had been let go after the inquiry concerning the miracle of the lame man, they went to their own company and reported what had been done. All greatly rejoiced and fell to praising God. It is further stated they were all filled with the Holy Ghost. The multitude were of one heart and soul. The number of those who believed were probably at this time many thousands. They had all things common. The communism here mentioned was confided to the church at Jerusalem. We never hear of it again. Yet the spirit that prompted it there exists wherever true Christians are found. All that they have is held as a trust for the welfare of the cause they love and of their fellow-men.

The early Christians bore constant witness to the great fact of the resurrection of Christ, and this they did with great power, not merely because they had seen the risen Christ, but also because it met the world's great need. It is said that great grace was upon them all. This implies both God's favor and man's favor.

Distribution was made to every one as he had need. This is the true principle of Christian charity and helpfulness universally. The sale of the properties as mentioned here, with the prices laid at the feet of the Apostles' feet, was a local arrangement, not to be followed in its details in any other place. The true Christian today just as really places all his property at the Savior's feet. Barnabas is mentioned as a specific example of such action. He remained a true son of consolation to the end of his life.

II. THE SIN OF LYING. (Vs. 1-11.)

But even the Pentecostal Church was not perfect. Think of Ananias as a member of it. It is possible that he and his wife were of the 3,000 brought in on that famous day. But shall the whole work be discredited because some came in who afterwards showed themselves to be devil-filled rather than spirit-filled? Where there is light there will also be a shadow. Where God builds a church, the devil builds a chapel at its side. Hypocrites were found in the Apostolic church; they will be found in the visible Church to the end of time. The early Church was to find that dangers from within were to appear as well as dangers from without. Ananias had seen the whole-hearted love of Barnabas, and thought that he, too, could gain some applause for himself and yet not pay the full price. Vanity prompted the act, but hypocrisy, the concealment. The attempt to deceive the Church was really an attempt to deceive the Holy Spirit. This presumption God most awfully rebuked. Any assumption of superior spiritual grace from which the heart recoils is lying to the Holy Ghost.

Peter at once reads the baseness of Ananias and his wife, and yet he does this only by the power of the spirit. He solemnly asks, Why hath Satan filled thine heart?" The personality of Satan is here assumed, and also the ability of Ananias to resist the temptation. He willingly entered into partnership with the devil. Every liar is doing just the same.

Peter distinctly tells Ananias that the control of the land was entirely in his own hands; why, then, lie about it? Keep it if you want to, but if you presume to give to God, do not then falsely hold it back. Ananias immediately fell down, and gave up the Ghost. Immediate physical death will not follow every lie, but in this emergency the cause of the Lord Christ was at stake. The whole early Church would have been overthrown at once had not judgment followed then and there. The effect of this summary treatment was most salutary. The Church suffers today more from hypocrisy within its pale than from any other cause. Great fear came; this was but natural, and was a wholesome effect. Ananias was buried at once. It may not have been his final burial, but there were reasons for immediate burial in that country.

Later in the day, Sapphira, the wife, appears, and Peter questions her concerning the land transaction. It is evident that she and her husband had talked the matter over, and together had deliberately planned the deception. There is something pathetic in Peter's inquiry, "How is it that ye have agreed to tempt the Spirit of God?" Then follow the awful words of doom, "Shall carry thee out," and "she fell down straightway." She likewise was immediately carried out to her burial.

The sin of Ananias and his wife had imperilled the early Church. The awful penalty saved it from a shallow profession and a mercenary following. We may well fear that many of the protestations of poverty made by modern Christians when a call is made for benevolence partake of the offense of Ananias.

Reflections.

1. Local and temporary arrangements in the primitive Church should not be regarded as essential and permanent. Only fanaticism would insist upon making the communism of the Pentecostal Church universal.

2. Entire consecration is the spiritual gift of heart and substance to God and coexist with the regular callings of life.

3. Hypocrisy is the willful assumption of a righteousness that is not real nor desired. The mistakes of a sincere heart do not make the person a hypocrite.

4. A lie **always kills**, even if not immediate and in a physical manner. The spiritual life of a liar begins to die as soon as the lie is spoken or conceived.—California Christian Advocate.

Household.

Rice Tomato Soup.—Put a pint of rice water with a pint of tomatoes; add a slice of onion, a bay leaf and a little chopped celery top; bring to boiling point, boil for ten minutes; strain, add a teaspoonful of salt, a tablespoonful of butter, and send to the table. The rice water is quite sufficient without the addition of flour. It makes an admirable soup, and saves both time and money.—Ladies' Home Journal.

Overshoes.—It is a great mistake to wash India rubber shoes to free them from mud. Soap always injures them, and even clear water applications are of no special advantage. The best way is to allow the overshoes to become thoroughly dry. Then brush them free from all dust and mud, and rub them thoroughly with vaseline. This not only cleans them, but leaves an oil surface which makes the overshoes more impervious to water.—Watchman.

Virginia Biscuits.—These are exceedingly thin, and if well made are crisp and wholesome. Add a teaspoonful of salt to a quart of sifted flour, and sift again. Mix half a pint of milk with half a pint of water, and add it gradually as in Maryland biscuits. Knead the dough until it is elastic, and then pound it until very light. Take off a portion and roll it out as thin as a wafer. With a pastry jagger or sharp knife cut it into square biscuits about half the size of an ordinary soda cracker; prick the top with a fork. Place in a baking-pan, and bake in a slow oven for from twenty to twenty-five minutes. These may be served warm, or baked in large quantity, put aside, and warmed up at serving time. Whole wheat flour biscuits may be made in precisely the same way.—Ladies' Home Journal.

The Best Way to Plan Meals.—Make out bills of fare for a week in advance. Take the cook book, select such dishes as will suit your means. If you have fresh meat one day warm it over for another day's luncheon or dinner. Try not to have the same sort of meat two days in succession. For instance, if you have a broiled steak on Monday, have chicken or mutton on Tuesday; have the left-over steak on Wednesday, and the left-over chicken or mutton on Thursday. In a family of two a whole chicken is frequently too much to cook at one time; one grows tired of cold chicken. Divide the chicken; cook the white meat at one time and the dark meat at another. In this way you may have two dishes. The bones may be saved and cooked with the giblets for giblet soup. Bits of chicken left over may be cut into small pieces, dressed *a la* Newburg, and called chicken *a la* Newburg, or chicken terrapin. Such things may be cooked in the chafing-dish for Sunday-night's supper. For a family of two or three, steak is usually an expensive dish, but it may be made less so by purchasing a good thick steak. Remove the tenderloin; take off the back; cut off the end. Put the end at once through a meat-chopper, and it will make three good-sized Hamburg steaks. Have the back at another time. Broil the tenderloin; serve it with Sauce Bearnaise. Take the bones and bits for your stock. Thus, from a three-pound steak you will have sufficient meat for three meals, besides the stock.—Ladies' Home Journal.

Household.

Corn Fritters.—For corn fritters add to one pint of raw pulp three tablespoonfuls of flour, three beaten eggs and one-half of a teaspoonful of baking powder; if the corn is old a few spoonfuls of milk may be needed.

Sardine Salad.—For one large box of sardines take six hard-boiled eggs. Drain off the oil from the fish, remove the backbone, tail and skin; mix thoroughly with the eggs minced fine; season with pepper and salt. Serve plain with vinegar or mayonnaise dressing.

Cocoa Frappe.—Stir together one-quarter pound of cocoa and one and one-half cups of sugar. Pour over the mixture one cup of boiling water and cook until smooth and shiny. Add a scant two quarts of milk, to which a stick of cinnamon has been added. Boil ten minutes. Beat the whites of an egg until stiff, add one-half cup of sugar and a half-pint of whipped cream and stir into the hot cocoa mixture. Cool, add a scant half-teaspoonful of vanilla and freeze. Serve in glasses and with a spoonful of whipped cream on top.—Washington Star.

Ham Salad.—One cupful of cold chopped ham, one cupful of sliced cucumber pickles, three hard-boiled eggs; arrange ham and pickles in layers, saving the sliced eggs for the top. Serve with the following dressing: One tablespoonful of butter, one teaspoonful of mustard, one tablespoonful of sugar, one scant tablespoonful of flour, very little red pepper, the yolk of one egg, one cupful of vinegar. Heat the butter and vinegar together. When boiling, pour over the other ingredients, which have been well mixed, and return to the fire till thoroughly cooked. When cold pour over ham.

CORRESPONDENCE DESIRED.

Correspondence is desired with Christian people who would like to know about a new town, just starting, in Humboldt county, called Fieldbrook; and the surrounding country, which is destined to become one of the richest dairying sections in our State. Address, Wm. Gordon, Eureka, Calif.

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Milk as a Food.—The high place milk once held on the dietary list seems to be undermined. We know now that it is too heavy for the stomach when other food is taken; that unless it is sipped it forms a mass which is not easy to be digested; that when taken on an empty stomach bread or crackers should be broken into it, to avoid the formation of curd-like matter; but with the addition of lime-water it may be used with impunity. Brought to the scalding-point it is most nourishing. Care should be taken that it does not boil. for boiled milk is not to be used except for special needs. Prepared as kumiss milk it is most valuable, but by those to whom it is unpleasant buttermilk is substituted.—Woman's Home Companion.

Bits of Humor.

"Oh, nurse, what shall I do? I dropped my penny in the bath tub, and it's gone down its windpipe!"—Ram's Horn.

She—"Oh, Dr. Pillsbury, I am so anxious about poor Mrs. Perkins. She is in your hands, is she not?" Dr. Pillsbury—"She was, but I have left off attending her for the present." She—"Oh, that's good. She is out of danger then."—London Punch.

Father: "Well, Tommy, how do you think you would like this little fellow for a brother?"

Tommy (inspecting the new infant somewhat doubtfully): "Have we got to keep him, papa, or is he only a sample?"—Ram's Horn.

Her Objection.—"You are not singing that beautiful song, 'I Want to Be an Angel,' with the rest of us," said the teacher. The little one shook her head. "What's the use of telling a story about it?" she demanded. "I'm having enough trouble learning the piano without bothering with a harp."—Chicago Post.

"If we wait any longer we shall miss the train," she said impatiently. "We have been waiting a good many minutes for that mother of mine." "Hours, I should say!" he replied, somewhat acrimoniously. "Ours!" cried she, rapturously. "Oh, George! this is so sudden!" Then she fell upon his neck.—Philadelphia Methodist.

A Member of the Staff: "Is the editor-in-chief in?" asked a stranger, as he sauntered into the city reporter's room at 8 o'clock in the morning.

"No sir," replied the janitor kindly; "he does not come down so early. Is there anything I can do for you?"

"Perhaps so. Are you connected with the poetical department of the paper?"

"I am, sir. I edit the waste baskets, sir."—Selected.

"I'm quite put out," said the Lamp.

"It's all over with me," observed the Lid.

"I'm very much cut up," commented the Hash.

"Heigho! I'm tired," sighed the Bicycle.

"As for me, I'm simply done up," returned the Parcel.

"I wish," growled the Penknife, "you'd follow my example."

"What's that?" they chorused.

"Shut up!" said the Penknife.—Wesleyan Christian Advocate.

Our Boys and Girls.

When I'm Big.

I sometimes think I'd like to be
A great big man, like pa;
And work all day, then hurry home
To get a kiss from ma,
And find my supper nice and warm,
And everything just right,
Like pa does, when he brings ma home
His wages Saturday night.

Of course, my ma's gots lots to do;
She's always on the go;
No grass beneath her feet, pa says,
Along the streets can grow;
And then mos' every day she has
A time with us to kill;
If I ain't sick, it's sister's turn
Ma's cup of woe to fill.

And pa, he can't quite understand
How ma, sometimes, is cross;
He seems to thing, 'cause he's "all gold,"
Ma kinder takes to dross;
And then when some one tells him that
He's got a prize in ma,
You'd ought to see the smile that puts
A shine all over pa.

But when I'm big, I'll have my fun,
Like pa, when ma is out:
When baby cries, I'll set him down,
And walk myself about.
And when ma comes a bustlin' back
And "floors" me with a look,
Like pa, I'll wish that never for
A man I'd been mistook.

—Western Christian Advocate.

Winter Reading for Girls.

What is needed first is a settled plan or program along which mental effort may run. Many persons are more readily interested in people than in events. Girls, especially, like to take some one man or woman, and study the life and times of that one individual until they become thoroughly acquainted with everything relating to him.

Choose your subject. Be sure that it is one upon which you can keep up long-sustained interest and effort. Then, through library and publishers' catalogues, by consultation with men and women of culture and discrimination, by eager seeking in books and magazines, begin reading, always getting as near your main object as possible at first. For example, by autobiography you can sooner get in touch with any character than you can by general historical sketches and works even more ambitious. And if you are interested in an author, read first *what he wrote*, and know all he wrote well before you begin to read about him. Next to his books read his life and letters, so that you will be well acquainted with him before you meet his friends and contemporaries.—Ada C. Sweet in the December Woman's Home Companion.

Advice for School Girls.

The principal of one of the large city schools, a man of superb physique, as well as fine intellectual endowments, gives this sensible advice to the young girls under his care:

"Study hard while you study. Put your whole mind into your work, and don't dally.

"Begin your studying early in the evening, but stop before nine o'clock.

"Take a little recreation before retiring to change the current of thought and to rest your head.

"Be in bed before ten o'clock. The sleep thus obtained before midnight is the rest which recuperates the system, giving brightness to the eye and rest to the cheek.

"Take care of your health. That is first. If you need to do more studying, rise at six in the morning."—Phrenological Journal.

Inevitable.

Bobby came home one day covered with dirt and bruises, and trundling a broken bicycle.

"What on earth have you been doing, my child?" exclaimed his terrified mother.

"I ran over a big dog and took a fall," explained Bobby.

"Couldn't you see him and give him the road?"

"Yes, I saw him and was turning out, but when I got within about ten feet of him I shut my eyes, and before I got 'em open again, I'd run into him."

"For the land's sake, what did you shut your eyes for?"

"Couldn't help it. Had to sneeze. If you think you can hold your eyes open when the sneeze comes, you just try it some day."

If the reader thinks Bobby's excuse was not a valid one, let him try it some day, "when the sneeze comes."—Youth's Companion.

"He Won't Wait."

Some months after a young man's conversion, he happened to meet one of his former wild companions, who seemed overjoyed to see him, and asked him to go with him to a neighboring public house. But the young man refused, saying, "I have a Friend with me."

"I don't see any one with you."

"You can't see Him, but He's here."

"Bring him with you."

"No; He never goes into public houses."

"Then let Him wait outside."

"No, no," was the final answer; "my friend is Jesus Christ, and if I go with you He won't wait."

Remember that this best Friend will "not wait" outside places of sin. Who can take His place if He leaves you?—New Zealand Baptist.

Too many Christians pet their emotions, whereas they should strengthen their wills in God's service and for his bidding. It is said that "a lady, who had entered into the life hid with Christ, was confronted by a great prospective trial. Every emotion she had within her rose up in rebellion against it; and had she considered her emotions to be her king, she would have been in utter despair. But she had learned the secret of the will, and knowing that, at the bottom, she herself did really choose the will of God for her portion, she did not pay the slightest attention to her emotions, but persisted in meeting every thought concerning the trial with the words, repeated over and over, 'Thy will be done! Thy will be done!' asserting, in the face of all her rebellious feelings, that she did submit her will to God's, that she chose to submit it, and that his will should be and was her delight." Of course, she gained complete victory.—Zion's Herald.

Only toy boats are disturbed by every wavelet of change.

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EACH IN HIS OWN WAY.

The bird praises God by singing; the flower pays its tribute in fragrant incense as its censer swings in the breeze; the tree shakes down fruit from its bending boughs; the stars pour out their silver beams to gladden the earth; the clouds give their blessing in gentle rain; yet all, with equal faithfulness, fulfill their mission. So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another, by silent example as a sufferer, patient and uncomplaining; another, with the pen, sending forth words that inspire, help, cheer and bless; another, by the living voice, whose eloquence moves men and starts impulses to better, grander living; another, by the ministry of sweet song; another, by sitting in quiet peace at Jesus's feet, drinking in His spirit and then shining as a gentle and silent light or pouring out the fragrance of love like a lowly and unconscious flower; yet willing to share his crown, but how each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word, "Well done."—"Glimpses Through Life's Windows."

DRY-WEATHER CHRISTIANS.

Unless we "rejoice in the Lord," how can we, "through the long work-day of life, still chant our morning song"? Joy that sprouts by the runlets of April is dead when August comes. He only who is planted by the rivers of water has the unfailing fruit of seasonable joy. Let there be no sap in a man's gladness but that which flows from "the things which he possesseth," and how easily is his moisture turned into the drought of summer. Be joyful in the Lord. Emulate old Habakkuk. He was no dry-weather Christian. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Maltbie D. Babcock, D.D.

A GIRL'S FATHER.

"I'm sure that your father knows you love him, just as you take his affection for granted, but do you ever stop to think how little you have to say to him day after day?" writes Helen Watterson Moody in the "Ladies' Home Journal." "How often do you find yourself at his side on the piazza, or by the sitting-room fire, really talking to him with the vivacity and interest you show Gertrude's father, for example? Sometimes he seems to want to talk, and asks questions to draw you out, but you answer so indifferently and with so little desire to keep up the conversation that he feels rebuffed and says no more. Do you know what he said to me on my last visit, when he spoke of you: 'Amy is a good girl and a bright one; I wish I knew her better, but she doesn't seem to find her father very interesting?' And, dear, there was deep feeling in his voice."

He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.—Drummond.

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WITHOUT CEASING.

We never read that Joshua's hand was weary with wielding the sword, but Moses's hand was weary with holding the rod. The more spiritual the duty the more apt we are to tire of it. We could stand and preach all day, but we could not pray all day. We could go forth to seek the sick all day, but we could not be in our closets all day one-half so easily. To spend a night with God in prayer would be far more difficult than to spend a night with a man in preaching. O, take care, take care, Church of Christ, that thou dost not cease thy prayers!—Spurgeon.

Take steadily some one sin, which seems to stand out before thee, to root it out, by God's grace, and every fiber of it. Purpose strongly, by the grace and strength of God, wholly to sacrifice this sin or sinful inclination to the love of God, to spare it not, until thou leave of it none remaining, neither root nor branch. Fix, by God's help, not only to root out this sin, but to set thyself to gain by that same help the opposite grace. If

Father, we thank thee that, amid the joys of the flesh, amid the delights of our daily work and all the sweet and silent blessedness of mortal friendship and love upon the earth, thou givest us the joy of knowing thee, the still and calm delight of lying low in thy hand and feeling the breath of thy Spirit upon us. Yea, Lord, we thank thee that thou holdest each one of us, yea, all of thy children and the universe itself, as a mother folds her baby to her bosom, and blessest us all with thine infinite loving kindness and thy tender mercy.—Selected.

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